







# THE DUAL PLAN

OR

The Key to a Right Understanding

OF

## THE PROPHETIC REVELATIONS

AND THE

## GREAT LABOR MOVEMENT

*"Shut up the words  
and seal the book, even  
to the time of the end."*

C. and J. Lee

---

SECOND, REVISED EDITION

---

Chicago  
Carlen & Jonsson, Printers  
1921

# THE DUAL PLAN

The Key to a Right Understanding

THE PROPHETIC REVELATIONS

GREAT LABOR MOVEMENT



## INTRODUCTION.

Our present time, with its social, religious and political confusion, is undoubtedly the very period the prophet speaks of when he says, "For, behold, the darkness shall cover the earth, and gross darkness the people." Religion and civilization are turned aside for barbarism and inhuman acts. The money-power consumes the toilers, and the military power destroys the social and economic life and the liberty of the people, both at home and abroad. The Christian religion and worship have been converted into hypnotical and theatrical demonstrations. Protestantism and Catholicism contend for the supremacy of the world-power. The great nations devour the small ones; the very earth, as booty, is the object of their conflicts. How will this eventually end? is the great question.

Prophets of different castes and of pronounced wisdom have raised their voices in explanation, pretending to solve the question. But time has exposed them all as falsifiers of the truth and as promoters of the very confusion they have meant to clear up. The prophecies of the Holy Scriptures have been applied in many different ways as means of explanation, but all in vain. Yet the prophetic language of the all-wise God is the only source from whence a light may be expected whereby the mystical darkness can be explained, and by it alone can we mortals penetrate into the future. But God does not let the Prophetic Light shine until the lights produced by man have been proved failures. He does not mix his prophetic light with the false illuminations. Hence, he suffers the falsifiers to go on until their pretended light, by the influence of time, has been turned into utter darkness. The confidence of the people in the false leaders must turn aside, before God's light is valued and accepted in love.

The prophets, Elijah and Daniel, had no mission until the deceiving prophets were revealed. So even now. When the people begin to realize that darkness and confusion make it impossible for them to continue in their present course, then God will bring forth his light to guide those who seek for it out of the dilemma. God's prophetic light comes as a separating power to separate the righteous from the unrighteous, and its aim is to bring the children of light in full union and harmony with the God of light. For

that purpose he prepares his servants beforehand, who at such times stand as heavenly lampstands, holding up God's prophetic light in the world of darkness.

It has fallen to our lot to take such a humble position in this mystical period, and for that purpose we have been in a preparatory state from our very childhood. During the last fifty years an unseen hand has led us in a most positive manner, through light and darkness, in a way of self-denial and privation, where circumstances have brought us in straits from which God's prophetic Word alone could help us out. Thus the prophetic light of God's Word has become unravelled gradually, until we now, by the key of the Dual Plan, can read it as if it were a plain book. The Dual Plan unlocks every constituent part of the entire chain of prophecy.

This, the most wonderful and valuable discovery of the age, we hereby lay in the hands of the courteous reader. We feel that it is our duty before God and to our fellowmen, to give others the benefit of our long experience. There are such low characters, who like thieves steal the property and discoveries from others and for the sake of gain make it their own; yet for those whose hearts yearn for light and truth that they with us may become the children of light and truth, and who prepare themselves for the soon coming King and his kingdom, we have issued this and other books to guide them in the search of the prophetic Word.

*The Authors.*



## I.

### THE HOLY SCRIPTURE—A DIVINE SCIENCE.

Man's inclination for scientific or classified knowledge has manifested itself from the earliest times. Those who have attained what in their respective times has been deemed and established as scientific learning, have raised themselves above the common people, and by their assumed wisdom they have ruled the classes beneath them.

The Chaldeans were the first that formed the social order called the "learned caste," and their peculiar science was astrology—foretelling events by the aspect of the stars. With that "science" they mixed religion, and by the common people they were looked up to and honored as favored ones who had intercourse with the gods. From that source originated the scholastic learning which ever since has lifted the so-called learned class above their fellowmen. Pythagoras, the founder of the scholastic wisdom of the Greeks, spent twenty-two years in the Orient in order to gather up the wisdom of the "learned caste," which he afterward taught his countrymen as a revelation from the gods. The Romans adopted the same doctrines, which even to this very day are prevalent among the learned classes in every land within Christendom, with slight moderation. The scholastic institutions have advocated and preserved the wisdom of the oriental order, and have added many classified subjects to the list of sciences.

At the present time nearly everything is arranged so as to appear scientifically and passes under the name of "science." Thus we have the "theosophic science," the "hypnotic science" and the "Christian Science." All these "sciences" have been known and practiced by the Hindoos and the heathens in Thibet (the darkest corner of China) from the earliest times. The Hindoos can hypnotize their subjects so that their limbs can be amputated without pain, and in the name of Brahma or Buddha they cure all kinds of diseases and perform miracles. The "Christian Science," although the name sounds very nice, is nothing else but Hindoo practices, and it is one and the same spirit-power that performs the cures. The interpretation given by the "Christian Scientists" about their "science" also proves that they have adopted the Hindoo system of healing. They believe in a triune god, (Brahma, for he was the first triune god) and that trinity they explain thus: God is a *spirit*, filling all space, hence there is no



room for evil. Man is the "*idea*" of God, and the Holy Spirit is the "*Christian Science*."

The Christianity of to-day has sunk down to a level with the heathens and hence the same spirit prevails among and controls its adherents. God forbade his people, Israel, to let such practices take place among them. No room should be given them to display their deceptions among the people God had chosen.

Although man's pursuit for scientific knowledge has thus manifested itself, no one yet has discovered the "science" contained in the book they call "the Word of God." It has not entered their minds that he who created the world, is also a scientist, and that his book contains a science far superior to all other sciences. They look upon the Bible merely as a book of faith, something like an old prayerbook—good because it is old and because so many holy men have found consolation in reading it.

Some morning the Christian nations will wake up to find that they have made a great mistake in failing to study that book as a scientific book. The Jews stumbled and fell for that very reason. Paul says:

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre." (Acts 13: 27-29).

There are many who have searched the Bible in order to gather supports for an accepted theory. So did the Jews and so have all the Christian sects done. But such a mode of searching for the science of God has blocked the very way leading to it. All the sects of to-day, having been impressed by her doctrines and dogmas, have started from the Catholic church with her explanation of the Book of God. Hence they all stand in relation to that doctrine as the children to the loaf of bread divided among them by the mother. Each one has a piece of the same loaf, but each one also manages to get something extra to eat with it.

The testimony of John the Baptist, that "a man can receive nothing, except it be given him from heaven," has undoubtedly its application here. No one can open the storehouse of God's truth, if God does not first open his mind. Peter tells us, "that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." God's language is altogether prophetic, and if it required the Holy

Spirit to move the man who constituted the mouthpiece of God, the same force of course, is required to reveal and to explain that language correctly.

### **The Scientific Arrangement of the Scriptures.**

Webster's dictionary tells us that science denotes "a systematic and orderly arrangement of knowledge," and that it "embraces knowledge of ultimate principles or laws arranged in natural order." Every true science has its elementary basis from which the ultimate principles or laws are arranged. Without such a basis there can be no science. For instance, without the elementary scales of notes or characters denoting the different sounds, music cannot be called a science. Neither can mathematics be called a science without figures and without the elementary rules of arithmetic. By deviating from the elemental basis, there can be no systematic arrangement of knowledge, and consequently, no ultimate laws or principles upon which reliance can be placed. It is only hit and miss.

We acknowledge God as the source of all wisdom. The Word he is the author of, therefore should contain a perfect, scientifically arranged system, so that all the developments proceed from its elemental basis as ultimate laws or principles. The unfoldings from that foundation, must be processes of growth similar to that of flowers from buds—a progressive change to higher forms or expansions, from the embryonic state to maturity, without changing the value of its fundamental basis.

It must be a revelation developing from a systematic groundwork, like the stump of a tree, and it must branch out in relative forms, corresponding with its primary principles or laws until it is as fully developed as the wisdom and power of the Omnipotent.

We now will proceed to show that the book of God: i. e., that portion which really originated from the Almighty, contains a perfect system of arranged subjects, developing from an elemental basis. The key to that system we have found to be the duality of the plan, and by it the entire revelation of God is brought to light and can be understood easily.

---

## **II.**

### **THE DUAL PLAN.**

The plan of God revealed in the Scripture, is of a dual character. It is a system founded on a double principle. Every subject and event, developed according to the plan, is dual—two and two,



or a pair of each and every development and movement. The prophetic signs, figures and symbols hang together in a perfect chain, and that chain reveals the duality of the system, by its dual character. The duality of the plan develops first one part of the dual event as a historical fact which substantiates the development and indicates the manner of development of the other or the corresponding part. The first unfolding of a dual event stands as an example and indicates how the corresponding prophetic symbol will bring forth its reality. The entire prophetic chain is really the history of the human family given beforehand, but it is systematically arranged so it cannot be misunderstood, when its duality is followed up and rightly applied.

When we open the book and read the first chapters of Genesis, we read of the creation. If we then turn to the last chapters of Revelation, we read again of the creation of God. Now let us compare a few texts:

"In the beginning God created the heaven and the earth. Thus the heavens and the earth were finished, and all the host of them" (Gen. 1: 1; 2:1.)

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." (Rev. 21: 1.)

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." (Gen. 2: 8-10.)

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." (Rev. 22: 1, 2.)

If we follow up this comparison we find that every subject has its mate in the prophetic language. We shall try it once more.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.)

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed." (Rev. 12: 15-17.)

Anyone whose mind is not controlled by an adopted theory, sees at once that these objects are related and symbolize one and the same condition. It is the serpent, the woman and her seed that both texts in each case refer to. Both contain prophetic language, and the historical portion connected with the first, the shadow,



indicates what the second, the reality, signifies. It is a dual event or two parts of an incident that develop at different times. The inquiring mind raises the question: When and under what circumstances will this and that happen?

The book itself consists of two distinct parts, the Old and the New Testaments. If we take up the subjects one by one and follow the citations, we find that all of them are presented in pairs. For example, we read of two Covenants—the old and the new. We read of the Sanctuary—the earthly and the heavenly; Zion—the natural and the spiritual; Jerusalem—the old and the new; the coming of Christ—the first and the second; two Babylons—the old and the mystical; two deaths—the first and the second; two resurrections—the first and the second, etc.

Thus we see that the plan of God is a system founded on a double principle. When we understand how to use this prophetic key of dual construction, we can unlock the prophetic storehouse and dissolve all the mystical signs, figures and symbols, and get a clear and comprehensive understanding of the entire chain; every event or movement designated by the symbols, can be placed in the order of the plan where it really belongs. Thus the book of God becomes an intelligible and interesting book, which spreads light on all great historical events within both the political and the religious world. It is from the development or unfolding of God's plan that such events occur.

When the entire chain of Biblical truths is revealed to the mind, it also is easy to detect where the professors of Christianity have erred from the doctrine of Christ and to see about how far they deviate from the standard of truth.

### **The Creation and the Redemption.**

In the dual plan of God, the new creation and the redemption are inseparable—they depend on each other. The redemption is the necessary requirement for the new creation which follows the redeeming act as a natural consequence. Both were planned at or before the creation of the world.

---

### **III.**

### **THE NEW CREATION.**

The main object of the plan of God is to reveal to man the future and everlasting kingdom. That kingdom comprises an entire change of the first creation, including both the heaven and

the earth. Hence the plan reveals a new heaven and a new earth, but that new creation is so closely connected with the first, that it develops from it. "*Behold, I make all things new!*" exclaims the great Alpha. (Rev. 21: 5.)

### A True Christian's Hope.

The true believer in Christ, whose faith is founded on the Scripture, looks beyond the present creation and rivets his hope on the promised one to come. He relies on the words of Christ and his apostles, and when he reads that the "heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35), he understands that there is nothing in the present creation, including the heaven, that he can look forward to. The words of his Master lead his mind to the creation yet to come. The apostle Peter sums up the believer's hope when he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" (2 Pet. 3: 10-13.)

Now we will consider the main points in this, the apostle's exposition of the Christian faith.

1. "*The day of the Lord*"—what day is that? The sacred writings refer us back to the first creation and declare that the seventh day of the weekly circle is "the Lord's day." And why is the seventh day the Lord's day in preference to the other six? Because on "the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made." (Gen. 2: 2.)

The apostle Peter views the creation from a prophetic standpoint and declares that the days of creation represent so many thousand years. He says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Thus we understand that the seventh day on which God ended the first creation also represents a thousand years and constitutes a foreshadow of the millennium. During these last-mentioned thousand years he will end or finish the creation which he has brought forth during the preceding six thousand years. He

declares in the foregoing verse after first having referred to the world that perished by the flood:

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

The day of judgment and perdition of the ungodly is the same as the Day of the Lord, and when he finishes the creation on that day, the heavens and the earth that now are will perish so as to give room for the new creation. It takes a thousand years to make this wonderful change, to judge the ungodly and to punish them according to their deeds: i. e., one generation after another.

The Day of the Lord will come as a thief in the night; unexpectedly, when the people are least prepared to meet such a change. They have not developed in the apostolic hope. And right here we may raise the question: What is the hope of Christendom of to-day? All sects have their hopes in the heavens that now are—the heavens of the old creation. Most of them believe that they go there by death, others that they shall be caught up there at the second coming of Christ. Thus their hope is riveted to the old heavens which shall perish on the Day of the Lord. The seeds of the new creation have not been planted in them.

2. “*All these things* (including the heavens and the earth) *shall be dissolved.*” By heat both the heavens and the earth shall undergo a change so as to break up their present composition and separate their component parts. He then, who is joined to the old creation only—heaven or earth—is in danger to perish with it.

3. “Nevertheless *we, according to his promise*, look for new heavens and a new earth, wherein dwelleth righteousness.” That is the true Christian faith, founded on the Gospel of Christ. Faith in the heaven that now is, has no foundation in the Word of God.

### **The New Creation Begins in Man.**

Christ is the beginning of the creation of God in a twofold manner. He is the beginning of the first creation, because he is the *Word* of God, and God created heaven and earth and all their host by the Word. He is the beginning of the new creation, because the Word became flesh, and because the new creation begins in man. Those who believe and contend that Christ was God incarnate, are not believers in the Word made flesh, nor do they comprehend that Christ is the beginning of the creation of God. Those who believe and contend that Christ came to save the “immortal soul” to a heaven above the sky, do not understand the Gospel of Christ nor the nature of the new creation.

If man really is in possession of an immortal soul which is



subject to salvation, it would not be necessary for the new creation to begin in man, for the reason that the object of that creation is to make man immortal. If the old heaven constitutes the home of saved immortals, there would be no need of creating a new heaven and a new earth.

The apostle Paul says, "Therefore if any man *be* in Christ, *he is* a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5: 17.)

There is nothing old within man that Christ preserves and saves. The old things pass away and new things come instead. In Eph. 4: 23, 24, the same apostle says, "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

The creative process begins in the mind (spirit) by the Word of light contained in the gospel of Christ. Then follows the putting on of the new man, who is created in the likeness of God; or, as the apostle expresses it in Col. 3: 10, "And have put on the new man, which is renewed in knowledge after the image of him that created him."

If we turn to Gen. 1: 26 and read the text correctly, we find that it refers to the very creation Paul speaks of. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Who did the Creator speak to? To the Word by which he created the world. The expression, "let us make man in our likeness," comprises both the first and the second creation of man. He was first made in the form of God, with body and parts. But that comprises only the first creation, the natural existence of man. The second or new creation transforms him into the likeness of Christ—the Word made flesh or personified. That is the new man, the immortal man, who finally shall have full dominion over the lower creation by the power of his will. But that will-power must first develop by faith.

### **The Son of Man and Heaven.**

Christ, referring to the new birth and to entering into the kingdom of heaven, says to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven." (Joh. 3: 12, 13.)

There he discloses that no man has entered into heaven ex-

cept the Son of man. Thus he refutes the doctrine taught by the common Christians, that man's soul goes to heaven at death. Such a doctrine and faith is entirely outside of the Son of man. And who is the Son of man? He is the new Adam, created in the likeness of God in a double sense. It is the Word controlling the flesh in the organism of man.

None but He hath ascended to heaven. What heaven does the Lord mean—does he mean the one that was created in the beginning and which shall perish? We find that question answered in Hebr. 4: 14, and 7: 26. We cite from the "Emph. Diaglott," because the original expresses it more fully.

"Having therefore, a great High-priest, who has passed through the heavens," etc. And having become more exalted than the heavens."

As the Word of God, by which the heaven was made, he has passed through it and has gone up to God from whom the Word originally proceeded. As the Word made flesh, he has descended to the earth or to the abode of sinful and corrupt man for the purpose of connecting man with the Word of the new creation in order to bring him through the heavens of the old creation to the heavens of the new. Hence, when the Son of man stood there in Palestine as the representative of the new creation, he was even then in heaven, as he says, because the new heaven, the future home of the new man, was inclosed in the Word made flesh. He stood in the doorway of the new creation.

Those who have placed their faith in the heaven of the first creation, limit God to that creation as if he were dependent on his own productions. Heaven, they think, he made for himself and his angels to dwell in, and then, as a special favor to man, he allows man's immortal soul to enter His abode when it leaves its body. That is heathenism and whoever sticks to it, in spite of the gospel-light, has no knowledge of the new creative power. Moses speaks of the dwelling place of God and says in Deut. 33: 26, 27:

"There is none like unto the God of Jeshurun (the beloved) who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge and underneath are the everlasting arms."

He rides on the heaven. The heaven is his throne. The view of his connection with the heaven that now exists, directs our thoughts in a different direction concerning the dwelling-place of God. The heaven, which constitutes a part of his first creation, is outside of God—he sits on it. He says so himself, "Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool." (Is. 66: 1.)

Christ repeats the same and says, "But I say unto you,

Swear not at all; neither by heaven; for it is God's throne. Nor by the earth; for it is his footstool." (Mat. 5: 34, 35.)

Stephen, the first martyr for the gospel of Christ, quoted the very same words and when the Jews were prepared to kill him, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7: 56.)

Above the opened heaven he saw the Son of man standing at the right hand of God. To us earthly beings amidst corruption and death, the heaven above us seems like a blissful sphere placed beyond pain and sorrow, and in that sense God is referred to as dwelling in heaven. But the doctrine which claims that he is localized in a certain place where he has a kingdom and where he gathers immortal souls, is simply a continuation of the heathen belief that the gods, especially Jupiter, the builder of the tower of Babel, have their celestial abode there, and that their faithful subjects finally would enter the same bliss when released from their corporeal state. That doctrine has followed the building of towered churches, which is purely of Chaldean origin, adopted by other heathen nations and christened by the Catholics.

---

#### IV.

### THE REDEMPTION.

The redemption is the ultimate law or principle of the creation of God, connected with the intelligent human mind that is controlled by the Word. The redemption of God is not merely an institution, whose purpose is the abolition of sin, as the churches explain it, but it is a fostering institution which encourages and promotes man to grow in the knowledge of God, at the same time that he learns to discern good from evil through experience. The redemption established by the All-wise God, is for the purpose of preparing a people, worthy of his majestic greatness, for a holy and intelligent kingdom. Experience cannot be created nor can it be inherited from father to son. It means a practical knowledge gained through observation and trials. It comes by action on the part of the person that gains it. In order to develop a mind capable of distinguishing between good and evil in all its different grades, circumstances and time are required. In order to learn to know the attributes of God, such as love, mercy and patience, it was necessary to place man in a condition where his corresponding qualities would come in touch with the character of God; hence the redeeming process with man.



We read about Christ, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebr. 5: 8, 9.)

The experience Christ gained by suffering, made him perfect as the author of eternal salvation, and if he, being sinless, had to gain his position by experience, how much more so then, do not we, who have been degraded and polluted by sin, need experience through suffering. Experience develops the character for the good or for the bad.

The eternal kingdom will be an immortal kingdom, where life in all forms will manifest and display its power. Being the intelligent link between the Life-giver and his subjects of the lower creation who then are controlled by the immortal force, man consequently must partake of the nature of God. And that, as the apostle Peter clearly explains it, must be done here by taking hold of the promises and "by giving all diligence" to the adding of *virtue to faith, knowledge to virtue, temperance to knowledge, patience to temperance, and godliness to patience, etc.* By its continuance, year in and year out, this experience of adding, brings both the mind and the body in close contact with the Word of God. "God is the Word, and the Word is God." Developing thus by the influence and power of the Word, the being partakes of the "divine nature" and his mind becomes one with God.

Here in the mortal state, man gains a practical knowledge of sin, corruption and death, and having that knowledge he longs to become immortalized and to have a home among others who attain the same bliss. His sufferings as a mortal being, create in him a hunger and a thirst after immortality.

### **Christ, the Redeemer of the World.**

As the perfect personification of the Word of God and partaker of the divine nature, Christ is not only the Redeemer of man, but also of the world. The world was made by the Word of God and was intended as a home for man in the presence of God. When man lost his inheritance, the whole possession became subject to the redeeming act which includes both the heaven and the earth, because both were created at one and the same time by the same process and for the same purpose—it all came into existence by the Word.

The world, as the creation of God, has not fallen away from its original position; but as the home of man and celestial beings, who have severed themselves from the harmonious chord, both the

heaven and the earth have become defiled. Hence they are subject to redemption.

Christ, when he promised them seats on kingly thrones, referred his disciples to the regeneration of the world. John declares that "the Father sent the Son to be the Savior of the world." (1 John 4: 14). And the Son himself says, "For God so loved the world, that he gave his only begotten Son." That does not mean all the world of wicked men, for he does not even pray for their salvation. (John 17: 9). The gospel proceeding out from God, dominates all the creation made by the Word. Man from the beginning, was made subject to the Word by which he and the entire creation came into existence. By failing to persevere in the first test, he lost his home, but the gospel from the Maker announces the glad tidings that it shall be restored to him finally. That gospel has been proclaimed by all the prophets, and the gospel of Christ is the same as that which "is written in the prophets." (Mark 1: 1, 2.)

Paul, speaking of the redemption brought to light by the first coming of Christ, says to the Ephesians:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1: 13, 14.)

The Holy Spirit, comforting the heart of the true believer in the gospel of Christ, is the earnest, the pledge or security for his inheritance—not that he shall inherit the heavens above, but that his lost possession shall be redeemed. By the blood of Christ it is purchased, but the time of redemption has not come yet.

The same writer, referring to the same inheritance, defines it thus:

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 16-23.)

"The whole creation groaneth;" it longs for the time to come

when the purchased possession shall be redeemed from mortality and death. And man, in whose soul the gospel-light has spread its glorious illumination, realizes his adopted state by the influence that unites him with the Life-giver. Yet mortal depression chains him down to corruption and death, and under it he groans for the redemption of his body. That redemption completes his adoption as a child of God and perfects him as an heir to the redeemed possession.

In regard to the fulfillment of the gospel-promises, he looks to heaven—not as his immortal home, but as Paul explains it to the Philippians:

“For our polity (administration) begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself.” (Phil. 3: 20, 21, Emph. Diaglott.)

The eternal inheritance was created before man, but was not then immortalized. The redeeming process adds immortality to it. The elevating, spiritual development which the influence of redemption brings forth in man, fits him for the immortalized home. He has become one with his Maker, he has grown in the knowledge of the eternal truths and has learned to value the Word of God above everything else. At the time when Christ is ready to open the gates of Paradise, he has separated those then living on the earth into two classes—one on his right hand and the other on his left—and he says to those on the right:

“Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.” (Mat. 25: 34.)

It was prepared for them from the time the world's foundation was laid. And what is the world's foundation? The *Word* of God. That existed first. The plan of God was framed first and it embraced both the creation and the redemption; it embraced the redeeming process in order to immortalize man and his future home. The very foundation of the world contained in its development, the Messianic seed—a kingly and majestic embryo, the rudiment of an organism. In the course of time that Word or Seed became flesh—the Redeemer of the world. His redeeming process continues from the world's foundation and includes all that originally was created: namely, the heaven and the earth.

---



V.

## THE KINGDOM OF GOD.

The Messianic kingdom is the kingdom of God. The earth was created to be its territory, but it must first be transformed by the new creation. Before the fall of man, it existed in the embryo or rudimentary form; its fundamental principle was brought forth, but it depended on man for its development. If Adam had connected his mind with the Word of God and had grown into its wisdom by keeping his fleshly desires under his sanctified will-power, he would have become the human ruler of that kingdom. But in that state he had not known evil—the opposite to good—and consequently could not gain perfection in that way. A new Adam, who through experience with good and evil would become qualified to fill the Messianic position in God's kingdom, therefore had to come.

The name *Messiah* signifies the *Anointed* or *Consecrated*—the King of God's kingdom. Adam could not attain that position. The immortal kingdom had to come through the process of redemption in order to develop its people, especially its leaders or office-holders and to qualify them for the immortal positions. Hence the Messiah of that kingdom is also a Savior, who saves the people that shall inherit the kingdom, from their sins—not “immortal souls” from their bodies, but people from their sinful habits.

### The Dual System.

The redemption of God comprises not only man, as we have seen, but also his kingdom. The redeeming process develops a dual system: i. e., a system founded on a double principle. Thus the science of the Omnipotent is based on a double foundation. The kingdom of God develops from each one of the bases, hence the Scripture reveals a typical base (figurative of something to come) and an antitypical base (the counterpart of the typical).

The system of types constitutes the first development of the Messianic kingdom. It is a preceding act that serves as a model for the second or the antitypical unfoldings of the dual system; it is “a shadow of things to come,” or it is made up of types set for the counterpart which evolves the true Messianic development. These two unfoldings of the Messianic kingdom transpire before the real or everlasting kingdom becomes established on the earth. These two unfoldings are connected with the system of redemption, which prepares a people for the real kingdom.

### A Dualistic Comparison.

The most attractive comparison in the dual system is between the two events that constitute the bases of the two unfoldings. These are the Paschal institution of Egypt and the corresponding event at Calvary. The first constitutes the basis for the Mosaic development and the other for that of Christianity. The first is the elemental basis of the second, which proceeds on the ultimate principle of the first. Therefore they are inseparable in the plan of God, because both unfold an event which is yet of future creation upon which the establishment of the Messianic kingdom depends.

Judaism and Christianity have really started from one and the same basis as ultimate developments of the Messianic kingdom, but they differ in this: the Israelitic movement started from the *typical* outgrowth of the dual system while that of Christianity started from the *antitypical* or corresponding part. Both look back to and commemorate an event. When compared, it is found they are so closely related, that the one is similar to the other even in its details. In the plan of God they indicate one and the same purpose and stand as the dual development of the fundamental basis. The main difference between them is, that one develops far ahead of the other.

The unfolding of the *second* coming of Christ holds the same relation to these two events of the past and develops as a natural law in consequence of the preceding events. Comparatively, the three events hold the same relation to each other as does a tree to its branches. The tree has two main branches, which in the order of time branch out as ultimate outgrowths of the trunk. Let us call the roots of the tree the patriarchs, with whom God made the covenant. The stump is the Mosaic movement in Egypt that gathered the Israelites together and united them into a national power. The trunk developed about the throne of David. It finally branched out into two kingdoms—the house of Judah, and the house of Israel. Then, when the true King—the Messiah—came, there was only one branch of the tree there to receive him. He was developed in connection with that branch, as a natural outgrowth of the tree. But the tree, having two main branches, requires that the Messianic movement connects with them both, in order to bring forth a complete development according to God's plan. Hence the Messianic movement occurs once more, but the last time it brings about the very same result as did the development of the stump in Egypt.

---

VI.

**THE MESSIANIC DEVELOPMENT.**

The promises of God regarding the restoration of man's lost possession, contained the seed from which the kingly power, signified by the name "the Messiah," should develop. That power should unfold itself in connection with the seed of Abraham as special heirs of the promised kingdom. As that people would rise into national power, it would be through the Messianic influence that such power would be developed and maintained. At the unfolding of the typical system, Moses represented the Messianic or kingly power, and by it he conquered the Egyptians and set at liberty the enslaved Hebrews.

**Moses and Christ Compared.**

Moses, in his office as the mediator between the people and their God, was a reflected image of Christ, and he not only represented the kingly power among God's people, but also that of the redemption. His very first act was to redeem the descendants of Abraham from the state of bondage, and without such a redeeming act he could not become their king. The office of Christ, relating to his kingly power, cannot be understood unless it is studied from the position that Moses represented.

By the Mosaic movement God's chosen people became an independent nation, and in the course of time the throne of David became established among them. To that particular throne God fastened all his promises that he made to Israel regarding their future kingdom. The Lord said to David:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (2 Sam. 7: 12.)

That promise has direct reference to Christ, because Solomon was placed on the throne while David still lived. King Solomon was a reflected image of Christ. But the reflection or shadow comes from the throne of David when Christ, as the glorious King over the descendants of Abraham, sits on that throne. That belongs to a future development.

The angel who announced the coming of the true Messiah, said to Mary:

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luk. 1: 30-33.)

Christ cannot be seated on that throne unless a movement,



similar to that of Moses, is brought forth first, to gather the dispersed seed of Jacob's house. When Christ came the first time, he found only two of the twelve tribes in Palestine, hence he could not establish the throne of David then. Besides, certain prophetic developments had to be carried out before the establishment of that throne; we will consider them in their proper places.

The apostle Peter explains the Messianic movement, as compared with the one that Moses carried out in Egypt, and gives us the special time when it shall be brought about. Speaking to the Jews after the death and resurrection of Christ, he says:

"But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he had so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days." (Acts 3: 18-24.)

This testimony settles it as a fact, that a Messianic movement similar to the one that Moses carried out, will occur at the second coming of Christ, prior to the establishment of the throne of David. The *prophetic* office and movement go before or in advance of the kingly throne. The prophetic office comprises both the kingly and redeeming authorities, which is seen in the office of Samuel and even in that of Moses. Thus the prophetic office of Christ will execute its power before his kingly authority is developed.

"*A prophet like Moses*" indicates that He will gather the dispersed people, redeem them from the powers that hold them, and unite them into one solid nation, which will finally conquer the world. That shall be done in the days foretold by all the prophets. Let us then follow up some of the things foretold in order to see how and under what circumstances the movement will be carried out. It is the house of Jacob that shall be gathered together and become a distinct nation under the sceptre of the Messiah. Then we shall turn first to Jacob, the patriarch, to learn what he says:

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear ye sons of Jacob; and hearken unto Israel your father."

Then, in speaking to one at a time, beginning with the first-born, and coming to Judah, he says:

"Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." (Gen. 49: 1, 2, 9-11.)

The "*Shiloh*," he says, shall come, and unto him shall the gathering of the people be. He told them what would happen to them in the "last days"—at the time of fulfillment of the promises of God." Who is "*Shiloh*?" He is the one who will carry out a gathering movement like Moses did. *Shiloh* means the "*Prince of Peace*." If we then turn to Isaiah 9th chap., we shall find there a description of the "*Prince of Peace*" and how he will attain his position as such:

"Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Is. 9: 3-7.)

The Prince of Peace, who will gather the people in the last days, is the Son that has been given us. This Son is Christ. When he came the first time, instead of gathering the people to himself in order to become their king, he was put to death or taken away from the people. But at his second coming, according to Peter, the prophecy of Moses, which says "that every soul, which will not hear that prophet, shall be destroyed from among the people," will be fulfilled by him.

How will he establish his position or office as the Prince of Peace? He will break the yoke of his (Jacob's) burden and the staff or rod of his oppressor as in the day of Midian, when Gideon with only three hundred men conquered the Midianites and two other armies, who like a multitude of grasshoppers came to devour Israel. By his kingly power, every noisy implement of war and every garment rolled in blood shall be burnt with fuel of fire.

This was not done when Christ came the first time. The house of Jacob is yet in bondage, and the world is filled with implements of war. At his first advent, he, in the words of the patriarch, "stooped down, he couched as a lion." But at his

second advent he will manifest his lion-nature and conquer his and his people's enemies. Like Moses, he will deliver his people from all oppression and raise them into national power, and by them he will destroy all weapons of war and establish peace on the earth.

In the 30th chap. of Jeremiah is a prophetic declaration concerning the Messianic movement that will finally restore the throne of David as the seat of the Messiah: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these *are* the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him." (Jer. 30: 3-8.)

The days referred to by Peter and all the prophets, are pointed to here again as the time for the gathering of the house of Jacob. But that house in its scattered state is not one, but two houses: namely, the house of Israel and the house of Judah. Judah represents the two tribes which existed in Palestine at the time of Christ's first coming—Judah and Benjamin. The house of Israel represents the other ten tribes, which at that time were in captivity; from that captivity they have not been restored yet.

---

## VII.

### THE TYPICAL SYSTEM.

The system of types constitutes the first development of the Messianic kingdom. It is a foregoing development which serves as a model for the spiritual revelation of the same kingdom. These two developments constitute a dualistic unfolding of the kingly and the redeeming process joined together, which takes place prior to the real and permanent unfolding or to the setting up of the eternal kingdom of the Messiah. We read that the heaven and the earth shall perish, but the Word of God shall not perish. It will remain eternally—not as it appears in the Scripture, but



clothed in human flesh and arranged in a perfect kingdom which shall stand for ever. Prior to the setting up of that glorious kingdom, the same Word unfolds two systems which are preparatory to that kingdom—one typical and one spiritual or personal. Each one requires the same length of time and serves the same purpose. One develops the other side of the first advent of Christ and the other on this side. The second unfolding is called the spiritual because the Spirit develops it outside of material objects. The typical consists of material things which constitute types set for the spiritual disclosure or revelation. “It is a shadow of things to come.”

In the typical system, the Paschal institution constituted the main act that set in motion the development of the Israelitic kingdom. By it the down-trodden slaves of Egypt became an independent nation, a priestly nation, with God of heaven as their king. Being “a shadow of things to come” and a fundamental basis for the two comings of Christ, it consequently is related not only to the spiritual unfolding, but also to the real development of the kingdom of the Messiah; something which all interested in that kingdom ought fully to understand and value.

### **A Sevenfold Act.**

The Paschal institution of Egypt was a sevenfold, arranged ordinance, and every constituent part constitutes the basis for a similar development in the spiritual dispensation. Its characteristic feature affects and governs the ultimate principles, and it stands as a matrix or model which fashions and regulates the corresponding parts that belong to the spiritual unfoldings of the progressive plan.

#### **The Constituent Parts of the Paschal Institution.**

1. The feast of the unleavened bread.
2. The selection of the lamb on the 10th of the month.
3. The blood-sign on the door posts.
4. The Passover-supper of the evening.
5. The night-watch.
6. The Passover-act.
7. The movement of the morning.

#### **The Shadow and the Object.**

Guided by the prophetic declarations and symbols, we now will show how the Paschal event of Egypt, as a fundamental basis for the development of the two comings of Christ, regulates these events, and how they in every part correspond with the Mosaic movement. It requires the two comings of Christ to form the object which reflects its image back there in Egypt. Hence, those

comings are connected in the dual plan, as two branches in the trunk of a tree are connected, and they are similar in development. On this ground alone can we arrive at a true understanding of the second coming of Christ.

### 1. The Ordinance of Unleavened Bread.

The first constituent part of the Paschal institution was the ordinance of the unleavened bread. It really constituted a special feast to the honor of God because he was to deliver the *armies* of Israel out from Egypt along with the rest of the people. The testimony says:

“Seven days shall ye eat unleavened bread . . . . and ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whither he be a stranger, or born in the land.” (Ex. 12: 15-19.)

The armies comprised all the young men that constituted the strength of the Hebrews. The children and the old men and women could be spared, but the strong young men, the working-class of Egypt, how could the slaveholders let them go? They could be used in the Egyptian army in the time of war. United with the rest of the Hebrews, they would be dangerous to the very kingdom which had kept them under its yoke of bondage.

The ordinance of seven days consequently had a very deep signification. When we now trace the ultimate laws developing from that particular ordinance, it will be seen that the ordinance is connected with the prophecies covering the entire time from the exodus of the Hebrews to the real establishment of the kingdom of the Messiah. It also constitutes the basis of the prophetic chronology of the same length of time.

### The Week of the New Covenant.

The new covenant, of which the prophet Jeremiah speaks, when he says, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah,” is based on the ordinance of the seven days and its foundation. The angel that revealed the future history of the two houses to Daniel, said to him:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the

Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. 9: 25-27.)

"And he (the Prince of the Covenant, the Messiah) shall confirm the covenant with many for one week." A prophetic week—one day for a year, or seven years—was set apart for the establishment of the new covenant with the two houses. At the first advent of Christ, there was only one house in Palestine, hence he could not establish the covenant then with the one that was not represented. He was the "Prince of the Covenant," and what does that mean? The covenant comprises a restoration of the whole house of Jacob as an independent national power, and, as the Prince of such a covenant, he was the heir apparent to the throne. The restoration of the national power also included the restoration of the armies of Israel; the armies that would come under the direct command of the Prince of the covenant. If we turn to the 8th chap. of Daniel, where the angel reveals the influence and power of the Roman, or the fourth and last universal empire, we find that not only the sanctuary, but also the armies of the Prince of the new covenant should be trampled under foot by that power. It is represented under the symbol of a "little horn" that arose as a consequence of the dividing up of the kingdom of Greece or the third universal empire.

The seven-days-ordinance was instituted because the armies of Israel were to be delivered along with the people. The army and the sanctuary were inseparable at the time the kingly power of Israel manifested itself. Hence the two are referred to together in the prophecies, from the first to the last.

On the ordinance of the seven days also rests the entire prophetic chronology. The number *seven* constitutes the basis and then it is  $7 \times 70$  and  $7 \times 360$ . When the true starting-point is found, it is easy to figure out the whole time specified by the dual plan concerning the development of the dual prophetic system.

The week of the covenant is the main point under consideration. The angel called Daniel's attention to the going forth of the commandment to restore and to rebuild Jerusalem. That commandment concerned the Jews, who then were captives in Babylon. The commandment was issued by King Artaxerxes about



456-7 B. C. (See Ezra 7.) From that point of time to the time the Prince of the new covenant should appear on the scene, seven weeks would first elapse— $7 \times 7$  or 49 years, during which time they would rebuild the city. Then in addition to that, sixty-two weeks (prophetic days mean years) would elapse again before the Prince of the covenant would stand up. Thus, 69 times 7, or 483 years would be the length of time between the command to return to Palestine from the Babylonian captivity and the appearance of the Prince of the new covenant. 457 subtracted from 483, leaves 26. If we then add the four or five years that the Gregorian count, "Anno Domini," has been misplaced concerning the true time of Christ's birth, we find him to be about 30 years old when he appeared on his mission and announced that "the time was fulfilled." (Compare Luk. 3: 23 with the date given at the top of the margin on the same page: namely, A. D. 26.)

At that time then, the seventieth week—the week of the new covenant began. Thus the seven-years time is set apart for the covenant to become established. But the angel adds, that "the Messiah shall be cut off" (from fulfilling his office) in the midst of that week and the Desolator shall spread his abomination over both the city and the sanctuary. The Romans did that. Their army killed the Prince of the covenant and destroyed Jerusalem, but that was only a small part of their antichristian work, as we will show further on.

There remains three years and a half of the week of the covenant, set apart for the fulfillment of the prophecies concerning the establishment of the covenant with the two houses—Judah and Israel. That time of the week of the covenant set apart for the consuming of the desolating power which killed the Prince, trampled down his army and cast down the place of his sanctuary, still remains, and that means a restoration of both the Prince, the army and his sanctuary. The abomination spread out by the Desolator, will return over his own work, his armies and his sanctuary.

## **2. The Selection of the Lamb.**

The lamb chosen as the Paschal-sacrifice was selected on the tenth of the month and kept separated from the fold. On the 14th, in the evening, it should be killed and the whole assembly of the congregation should be present at that time. Even that act was so closely related to the ordinance of the seven days, that it really divided that time into two parts; the time set apart for the separated condition of the lamb to be slain, pointed to and constitutes the basis of the first part of the week of the new covenant.

Christ's two significant expressions, one at the beginning of his three and a half years' mission and the other as he was about to expire, came as ultimate results of the fundamental basis. "The time is fulfilled" indicated the time when the kingdom of heaven set him apart as the lamb to be sacrificed, and "It is finished," expressed the completeness of the time set apart. The week of the covenant was then unfolded as far as the dual plan of God required at that time, and the result of that unfolding was complete.

### **3. The Blood-Sign on the Door Posts.**

The blood of the lamb should be used as a sign on the door-posts outside of the houses where the children of Israel dwelt. It was a separating sign between those who believed in Jehovah and those who believed in the gods of Egypt, against the latter of whom the God of Israel would then execute judgment.

At the scene of Golgatha—the separating door between the kingdom of God and that of this world—the door posts are two human beings. They are touched by the blood of the Lamb of the new covenant. That significant scene remains unchanged in the dual plan until the week of the new covenant closes up.

### **4. The Passover-Supper of the Evening.**

The children of Israel should dress themselves in the evening for the journey, before they ate the Paschal-lamb. They should gird their loins, have shoes on their feet and staffs in their hands. They should not sit down leisurely, but eat it in haste, as if an imminent danger were threatening them.

### **5. The Night-Watch.**

They were not allowed to go to bed, but like a guard on his post, they should remain all night in a watching position—watching for the command to march out. Both small and great, men and women should keep themselves in readiness.

### **6. The Passover-Act.**

Two kingdoms intermingled with each other, were to separate that night, and that so thoroughly, that the division should be complete in every respect, hence, the Passover-act. The Egyptian power, which had absorbed the whole people belonging to Jehovah, for no less a price than a corpse in each and every family of the kingdom would they let the slaves, upon whom they wholly depended, go away. That was to them the same as if the working classes of to-day should leave the Christian nations. ♣

God knew how mighty the Egyptian clutches were about his people and hence he used corresponding effective means. He sent an angel to slay the first-born of men and cattle in every family. The Israelites, dwelling right among the Egyptians, were thus in danger of receiving a similar blow, and in order to avoid that, they had the blood-sign on the door posts. All of this constitutes fundamental arrangements which unfold similarly at the end of the week of the new covenant.

## **7. The Movement of the Morning.**

In the early morn, while the Egyptians were thunderstruck at the mournful spectacle which appeared like a battle-field throughout the land, the command was given the children of Israel to march out of the country. It was to them the most wonderful morning. Their depressive state was broken up—they were free from bondage. Inspired with the hope that they would become an independent nation under the special blessing of Jehovah, the twelve tribes, including old and young and all their animals, formed a long train which slowly moved forward, depending on the Almighty to reach their destination. It was the most memorable morning in the history of the Hebrews.

In the dual plan of God, that morning with its wonderful development, constitutes the fundamental basis of the great movement which will take place within Christendom at the time the remaining portion of the week of the new covenant is fulfilled. We now will compare the two events in the light of the prophecies.

## **The Evening and the Morning.**

The answer that was given to the question, "How long shall be the vision concerning the continuance and the falling away, so that the Desolator can trample under foot both the sanctuary and the host?" was worded thus:

"Unto evening and morning—two thousand and three hundred days; then shall the sanctuary be sanctified."

The "evening and the morning" have a significant meaning in the prophecies. Like the evening and the morning of the natural day they divide the day into two parts—the evening begins the day according to the regulation of the Creator. (See Gen. 1: 5, 8, 13, etc.) The night enters between the evening and the morning.

When the revealing angel appeared to Daniel again, to explain the same vision, he said to him:

"Behold, I will make thee know what shall be in the last end of the indignation (at the closing up of the prophetic time when the indigna-



tion shall be poured on the desolator), for at the appointed time the end shall be."

The angel refers to certain political powers which shall prepare the way for the indignation, and adds,

"And the vision of the evening and the morning, which was told, is true; but shut thou up the vision because it is many days to it."

### **"The Day of the Lord."**

All the prophets, the Lord himself and the apostles, speak of the great Day of the Lord and point out what wonderful things shall happen then. By comparing Joel 2: 28-32 with Acts 2: 16-21, it is seen that "the Day of the Lord" began at the first coming of Christ. And if we add to this his own testimony concerning what he expected would come upon the earth, we get a Scriptural understanding of what is meant by the Day of the Lord. He says:

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.)

The great Day of the Lord began at the first advent of Christ, but like the natural day it introduced its evening first. That evening covered the entire time of Christ. As the Lamb of God he was slaughtered in the evening of that day, and then began the long, long night, called "the time of the Gentiles." The unfoldings of the *evening* of the great Day corresponded with the acts in the camp of Israel in Egypt. There the evening-work ended with the blood-sign on the door posts; so even here at the cross, which arose as a blood-sign between two different kingdoms. The house of Jacob is still waiting for the command to go forth that finally will start the great train. The night is long and dreary, but the glorious morning, with its bugle-sounds of everlasting freedom, will inspire the struggling family with a new hope, before which all the nations will tremble like Egypt once did. Yea, it will go them worse than the first movement which Jacob caused the Egyptians to realize. The nations will be subdued, crushed and will rise no more.

In placing before Jacob his new King and the service of the God who created him, the Lord speaks encouragingly to him and says:

"But they shall serve the Lord, their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations wither I have scattered thee, yet will I not make a full end of thee: but I will correct

thee in measure, and will not leave thee altogether unpunished." (Jer. 30: 9-11.)

As the great train moves out in the promises of God, the King of Jacob will be raised up; the Son of man will unite his kingly power with that train, and although Jacob will find the way very narrow and dangerous, he still will gain his object. But the nations which he has served, that oppose him, will be rooted out. "Though I make a *full end* of all the nations whither I have scattered thee, yet, will I not make a full end of thee."

---

### VIII.

## THE SPIRITUAL SYSTEM.

The spiritual system or the spiritual dispensation is the corresponding part to the typical system. We have noticed already that the Messianic embryo or rudiments were comprised in the Word by which the world was created. It was then an unfinished beginning, a principle yet undeveloped. That principle involved the kingdom of God—its king, its priests and ruling class, its people, its government, its temple, its cosmopolitan city and its territory, including heaven and earth. That principle, before it has unfolded itself into the real and everlasting kingdom of God, has a dual development before it, and these two proceedings are represented—one by Moses and the other by Christ.

Moses was the reflected image of Christ. The whole typical system, the Messianic principle evolving into types and shadows, was represented by Moses. It was Moses that developed it into a priestly kingdom, with its peculiar tabernacle, center-city and territory. All those laws and regulations which built up the kingdom of the Hebrews, were issued by Moses. All developed through and from Moses. He was placed as a god over that wonderful evolution. (See Ex. 4: 16; 7: 1). The Messianic principle was unfolded by and through him as a model of the same kingdom which was to be brought forth later by the development of faith in and by Christ.

### The Kingdom of Grace.

"For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1: 17.)

The kingdom of God developed by laws and ordinances under the Mosaic system, but by grace and truth under the system that

evolves in and through Christ. Hence the Messianic principle represents in this unfolding of God's kingdom, the real elements by which the everlasting kingdom will be governed. The laws and ordinances shape the kingdom's formation or outline its regulations as a kingdom, but grace and truth indicate or manifest the ruling influence by which the ruling class, as well as the people of that kingdom, will be governed.

The word *grace* represents mercy, and as a characteristic of kingly rule, it means a preferred favor exercised by the executive—favor instead of stringent law. The word *truth* signifies the plain fact—a thing as real and plain as it naturally is; nothing added to, but instead, established principles entirely free from anything that hides or misrepresents them.

The Messianic development, called the kingdom of the heavens, which unfolds itself in and by Christ, represents *grace* and *truth*. Its evolutionary force, by which it fills out all the types set by the Mosaic system, carries out its demonstrative work by grace and truth. It invites the family of man into the favor of God through Christ, where it becomes moulded into the real kingdom of God at the closing up of the development of the kingdom of the heavens. The kingdom of the heavens is not the real kingdom of God, but is a foregoing or preparatory unfolding of it. The kingdom of the heavens, like the Mosaic kingdom, develops candidates for the real kingdom of God.

In the development of the kingdom of grace, Christ represents the Messianic principle and unfolds it in all its elementary forms until it has brought about the new creation whereby the kingdom of God shall be established forever. Hence he, like Moses, has a position similar to God in connection with the unfolding of the Messianic principle as long as he continues to unravel the plan of the Almighty. But as soon as he has completed that, and the new creation with its glorious kingdom has become an established fact, God himself will step in as the great source from which all the power and glory has sprung forth. It is this Paul has reference to when he says:

"But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all." (1 Cor. 15: 23—28.)



## The Word Made Flesh.

John, the Evangelist, in describing the Messianic principle which he calls the Word, says:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” (John 1: 1-3.)

When the Almighty began to develop his faculties in order to bring forth a universal kingdom full of happy beings, obedient to his will, the Word was the very first product. By the Word he created the world, and yet it contained the Messianic germ, by which a new and still more glorious creation finally should spring forth. In the course of time, that Word which was with and originated from God, became flesh—a fulfillment of the expression, “Let us make man in our image, after our likeness.”

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” (John 1: 14.)

He is the beginning of the new creation and the Builder of the kingdom of God. He is the personified Word, through whom the power of the Almighty develops. As he unfolds the principle of grace and truth contained in the Messianic germ, the kingdom of the heavens gradually comes into existence, as did the typical kingdom. The kingdom of the heavens also has its people, its temple, its Zion, its priesthood and its center-city. All develops in and through Christ, and everything corresponds with him as the Word made flesh. The Word made flesh represents the grace and truth of God, also all the objects that develop in and through him. Although they resemble the objects brought forth by the typical system, they still unfold themselves independent of the materials used in the Mosaic kingdom.

1. *Christ as the King.* Christ is the king of the spiritual kingdom. He was born a king or heir apparent to the throne of David. Yet he had no visible kingdom. How then was he a king? Pilate, who sentenced him to be crucified, was stricken with the same thought, hence he asked him, “Art thou the King of the Jews?” When Pilate put the question to him the second time, the Lord answered, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”

That explains in what way Christ is the King in the kingdom of the heavens. The *Truth*—the naked truth, without appended laws or written rules to be followed—shall be crowned King in the everlasting kingdom. In the degree that Christ, as the Word made

flesh, established that principle, he developed as the King of the Truth; as such, he was crowned King over the everlasting kingdom at his resurrection. "Thou art my Son, this day (the day of his resurrection) have I begotten thee!" says the great Father, by whose Spirit the spiritual King was delivered from the power of Death. As the personified Truth, he is now the invisible King of the spiritual kingdom. When the real kingdom of God is set up, he will receive the throne of David.

### **How the Twofold Office Develops.**

The kingdom of the Messiah, like the kingdom of the world, is controlled by two special offices: namely, those which represent religion and politics. The office of Moses represented both of these controlling powers, which together constituted the administration. The spiritual office of the administration was filled by the priesthood finally. Outside of the camp of Israel, Moses was not considered as a religious being who was connected with the authority of heaven. But in the degree that he met with the god-power of the heathens, he made his enemies respect him as a man of God because of his superiority in the demonstration of the power of God.

Among his own people, Moses was looked up to as the prophet of Jehovah, who spake through him to the congregation. He also represented the political or kingly office because he introduced the King of heaven to his people and because in the capacity of ruler, he acted as the visible representative of the political power. God gave that people the laws and regulations, and obedience to them was enforced by Moses.

2. *Christ as the Prophet.* The prophetic office of the material dispensation, in a certain sense, was superior to the kingly, because the kings of Israel depended upon the prophets of the Lord in the execution of their most important duties. The prophet was a mouthpiece of God. For instance, when the nation was threatened by war, the kings generally consulted the prophets whether or not they should meet the enemy. As long as Jehovah was the king of Israel, the prophet acted as his representative. It was also through a prophet that Jehovah announced his withdrawal as King of Israel, after the people had asked for a *visible* king. Thus we see that the prophetic office precedes the kingly, and in the development of the Messianic power, this becomes an important point, especially in regard to the second coming of Christ.

The prophetic office of Christ was established at his first advent, and it was then linked to the Jewish nation. What he then prophesied covers the entire intervening time between his two

comings, as well as the week of the covenant; for instance, what he, by the power of his prophetic office, declares concerning Jerusalem:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," etc.

These prophetic words, spoken by the Prophet of the spiritual dispensation, concern not only the old material Jerusalem and the people connected with it, but also, and much more so, the time of Christ's second advent and the people connected with it, because his kingly power will be manifested at that time. Christians then will realize the full meaning of that prophecy.

### **The Political Situation at the Time of Christ.**

From the historical records of the consequences that arose in the city of Jerusalem and in the land of Palestine at the time the birth of the new-born Jewish King was announced, we can comprehend how that people was situated politically at that particular time. Then the laws and the political power of Rome ruled the Jews. The Emperor on the throne of Rome, dictated the politics of the people of Jehovah, and Herod, king of Juda, ruled in the land by permission of the Roman throne and in obedience to its rules. Consequently, there was no room in Palestine for a Jewish king-child—a pretender to the throne. The existence of such a child was a direct threat against the Roman throne, and signified the eventual overthrow of the kingly power then established in the land. It implied a revolution against the Roman government and it affected directly the king who then ruled. King Herod understood this and therefore concluded to kill the new-born king-child as soon as he found out that such a child was born.

He planned, so carefully to destroy the child that when he had found out from the chief priests and the scribes where the Messiah should be born, according to the prophets, "he sent and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." The prophetic words, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel," stirred the king and the whole city of Jerusalem, because they indicated an overthrow of the existing ruling-power.

The inhabitants of Palestine, especially those of Jerusalem, feared that the event would arouse the suspicion and anger of the Emperor, and that he, consequently, would withdraw from them their religious privileges and place the country under strict mar-



tial law. Hence they did not object to the murdering work of Herod because it removed from them the threatening danger. They valued highly the religious freedom which Rome extended to them.

### **The Religious Situation.**

The Jewish church, like the Christendom of to-day, was divided into many sects which were separated because of the different religious views. The Sadducees were of the wealthiest class, and consequently, were the most influential with the Roman rulers. They also filled many leading positions. The philosophy of the Greeks, in their estimation, commanded higher respect than the Mosaic doctrines. They were fully satisfied with the Roman rule and in no way would interfere with it.

The Pharisees, on the contrary, were strictly addicted to the Mosaic system as it was explained by the scribes. As that doctrine embraced the coming of the Messiah, it was hard for them to dispose of such points in the prophecies as referred directly to the place where the coming Governor should be born. As they professed to believe in the prophecies and to be waiting for their fulfillment, they were called upon to answer the questions that arose among the people concerning the birth of Christ.

The city of Bethlehem was marked so plainly, as the birth-place of the king-child, that the believers in the prophecies could have no prejudice against that. But the mother of the child, not belonging to the higher class or to the sect of the Pharisees, was an object of suspicion in their minds. When Christ finally began his mission in Galilee—a hilly frontier country, inhabited by a mixed race—those suspicions took the form of hatred and despite in the minds of both the Sadducees and the Pharisees, and they concluded that he was an impostor.

### **The Kingly Movement.**

The fame of the wonder-worker of Nazareth in Galilee, reached Jerusalem, and through the mission of John the Baptist, the Jewish people became impressed with the belief that the long-looked-for Messiah finally had come. The scribes were pressed to decide whether the man of Galilee was the Messiah or not, and that placed them in a very dangerous position. If they had said, "It is he," the people would have embraced him, and then the Roman power, in fear of a rebellion, would have declared war against such a movement; hence the scribes turned aside the threatening tide by raising the question, "Can there any good thing come out

of Nazareth?"—a branch-town in Galilee. In order to quell the movement of the people, they declared the Nazarene to be a false Messiah. It was not in the purpose of God to call forth the Governor of Israel—one that should restore all the tribes into an independent and happy nation—from a place of no importance whatever, they reasoned.

Journeying on the other side of Jordan, the Nazarene gathered about him twelve disciples, who soon became convinced that he was the true Christ. The proclamation they all made that "the kingdom of God was at hand," corroborated the belief that he was the "Anointed," which belief constituted the hope of the nation. But again, the followers of the Nazarene, in the eyes of the learned and elevated class, were of too humble a station in life to be the bearers of such a message, and besides, the fear of the Romans barred them from embracing him.

The kingly movement in their midst pressed them on all sides, and finally it had to be settled definitely whether or not he was the true Messiah. The high priests and the scribes had to pass their judgment on the case, and it was that judgment they invited the Roman governor to sanction and establish according to the prevailing law.

Many of both Jews and Gentiles concluded that the Nazarene was not the true Messiah because God suffered him to be put to death. But in reading the prophecies carefully concerning his offices, anyone can see that the plan of God required it. As we have already shown, the great Day of the Lord is divided into an evening and a morning movement which corresponds with the typical arrangement in Egypt; it therefore was foreordained that his first coming should end thus. His second coming, or the movement of the *morning*, starts in right where the *evening* movement ended, and it is that particular point that is of special interest to us.

### The Politics of Christ.

On the way to establish the covenant with the houses of Israel and Judah, and as heir apparent to the throne of David, his movement resembled in every way a political campaign preceding an election. When he then rode up to Jerusalem and a great multitude followed him, who spread their garments in the way, cut down branches from the trees and strewed before him, and sang "Hosanna to the son of David: blessed is he that cometh in the name of the Lord," the entire train appeared as a political and revolutionary movement against the Roman power.

He, of course, did not meddle with the politics of Rome, and

why? Because his kingdom, as he said, is not of this world. But when he and his followers proclaimed, "Repent: for the kingdom of heaven is at hand!" it was understood plainly by those who heard it that the Messianic kingdom, with its religion and politics, was meant thereby. A king and a kingdom without politics—public policy, relating to the state-power and citizenship—could not exist. The kingdom of heaven has its administration, its rights and its citizens' privileges similar to the kingdoms of the world. But there Truth is the crowned king and Righteousness is the ruling element.

The kingly movement stopped at the cross and remains in a broken-up state until the great *morning* movement. Then it becomes revived and is carried out to completeness. This is what we now look for.

From what we now have referred to as constituting the principal mission or movement of the Nazarene, it appears very plainly that fear of the Roman authority actuated the Jews in their judgment and persecution of Christ. In their council, the leaders of the people came to the following resolution:

"If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11: 48.)

The high priest, Caiaphas, added to that resolution the following sentence:

"It is expedient for us, than one man should die for the people, and that the whole nation perish not."

When Pilate, as the judge, could find no real ground, according to the Roman law, for the accusations against the Nazarene so as to carry out the judgment pronounced on him by his accusers, they threatened to expose Pilate as one not loyal to his lord, the Emperor. They said:

"If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." (John 19: 12.)

"In the eyes of the Jewish nation, the Nazarene passed away from the living race as a revolutionist and a spiritual impostor. The Romans, on account of the fact that he was sentenced to be hanged by the Roman governor, considered him a leader of insurrection—an opposer to the civil authority.

At the time of the movement of the *morning*, when a repetition of all that happened in the movement of the *evening*, will occur, it will be necessary to have a clear understanding of all the historical facts in the case. No one is prepared for the second coming of Christ without this knowledge.



IX.

THE LORD'S SECOND PRESENCE.

Christianity, within its frame of dogmatic doctrines, embraces the opinion that Christ will return sometime and be visible in the sky. That is about as far as most of the Christian denominations have come as yet. When the question, How shall Christ come the second time? is raised, the general answer is that he will appear in the sky, crowned as a king, robed in a kingly splendor and surrounded by his angels.

When we read the testimony given by the angels who appeared before the disciples at the time Christ ascended from the mount of Olivet, we find a contradiction to the general belief. They declared:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven." (Acts 1: 11.)

He was not crowned as a king when he went up, nor was he robed with a glittering kingly robe. He was as natural to the disciples as they had ever known him. Thus, in like manner as they saw him go up, so shall he return again. At the beginning of the remaining part of the week of the covenant, he will return in precisely the same manner as he left the earth. Then he will carry on his kingly work until it is complete, and then, consequently, he will be crowned as the King of kings.

The second advent of Christ comprises two special manifestations which the Scripture clearly reveals, and therein lies the secret of the Lord's second advent to the earth. These manifestations may be called the *invisible*, when certain signs indicate his presence, and the *visible*, when he appears in person in the sight of all then living.

1. *The invisible manifestation.* The disciples asked the Lord, "What shall be the sign of thy presence, and of the consummation of the age?" (Emph. Diaglott.) The word "coming" in the Bible is translated from the Greek word "*parousia*," which means *presence*. "By what sign shall we know that thou art then present?" was their inquiry. Instead of having been instructed, as we have been, to look for the appearance of the Messiah in the sky in all his kingly glory without any confidential revelation to his friends, the disciples were instructed to look for a "sign" of his "*presence*."

Christ, in answering their question, did not remove from their minds that view of his return but established it. He said:

"There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." (Matt. 24: 24-26.)

Why did he warn the disciples against the arising of false Christs and prophets, who by wonderful signs would impress the world that Christ had returned and was in the "*desert*" or in the "*secret chambers*," if the event of his *presence* should not take place prior to his appearance in the sky? If the return of Christ only consists of his visible appearance in the sky, then the believers who follow his teachings, would be in no danger of deception by the *false* Christs and prophets. But just because those false representatives *imitate* the sign of his presence, the very *elect* will be in constant danger of becoming deceived.

What did Christ say would be the sign of his presence? "*For as the lightning emerges from the east and shines to the west: so will be the presence of the Son of man.*" The sign of his presence resembles the *lightning* that flashes over the earth. How can we comprehend that? If we look back to the presence of Christ between his resurrection and ascension, we will find an explanation there.

The first day after his resurrection he accompanied two of the disciples on their way to Emmaus; he talked and reasoned with them about himself, but they looked upon him as a stranger, until "*he sat at meat with them.*" Then "*their eyes were opened and they knew him; and he vanished out of their sight.*" (Luke 24: 13-31). Like a *flash* of lightning he appeared and vanished and ceased to be seen. At another occasion, when the disciples were gathered together within shut doors for "*fear of the Jews,*" Jesus appeared in the midst of them, showing them his hands and his side, marked with the cuts of the nails and the sword. How did he get in there? His *presence* with them was like the lightning—he could *reveal* or *conceal himself* at any time. As a contrast to this, he refers the disciples to the false Christs, who should say of him, "*Behold, he is in the desert or in the secret chambers.*" They can produce wonders, but cannot *conceal* themselves; they can be found by anyone in the places where they carry on their lying schemes. They are *localized*—but Christ is not.

We notice that in regard to time, the second advent of Christ is presented, *first* under certain "*days,*" and again, after "*those days*" have passed. Peter, in referring to Christ's presence as a *prophet* like Moses, says, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of those *days.*" (Acts 3: 24). Christ himself marks

"*those days*" as the time when his presence shall be known by a *lightning sign*. He says, "For the elect's sake *those days* shall be shortened." After he has pointed out the same *days* as the most dangerous time, he adds, "*Immediately after the tribulation of those days* shall the sun be darkened," etc. "*And then shall appear the sign of the Son of man in heaven.*" Then the time of deception has passed, and all eyes shall see the King in his glory, as he appears in the sky.

In the 17th chapter of Luke, he calls "*those days*" the "*days of the Son of man*," and compares them with the days of Noah. "And as it was in the days of Noah, so shall it be also in the *days of the Son of man*." The "*days of Noah*" we understand to be the days in which Noah prepared the ark, and not the days when it rained. In the days of Noah, the people, although they had a convincing sign that a flood was to come, did not regard that sign; therefore Christ compares the *days* of his presence with that time and says, "*So shall it be also in the days of the Son of man.*" But farther down in the same chapter he refers to his appearance in the sky; he speaks then of *one day only*, and compares it with the day when it rained fire and brimstone on Sodom and adds, "*Even thus shall it be in the days when the Son of man is revealed.*" He is not revealed generally in "*the days of the Son of man*," but the *sign* of his presence reveals that he is on the earth among his people as he was with his disciples this side of his resurrection.

In the same chapter (Luke 17: 22), referring to the same days, he says to his disciples, "*The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.*" It is very evident that he does not mean the day of his general revelation, for that takes place after the first resurrection when even the disciples will be present to see him. (Compare Matt. 19: 28, with 1 Thess. 4: 13-17.) But he means the days when he, "*like a thief in the night*," will be present among men. Like a thief is hidden by darkness, so will the Son of man be hidden by his power of *concealment*. His lightning sign will be a source of strength to his followers in "*those days*" of fearful danger.

The *lightning sign* is referred to in connection with the *two witnesses* of Jesus—fire will proceed out of their mouths to destroy such as *intend* to injure them. No human being can cause that, hence it is the sign of the presence of the Messiah.

Peter says that heaven must retain Christ "*till the times of restoration of all things.*" (Acts 3: 21.) When those times come, he will descend to the earth. Paul presents that descension in three special acts. He says:



"The Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet." (1 Thes. 4: 16.)

The Lord shall come down.

a. "*With a shout.*" What kind of a shout? That is specified in the answer to the apostolic question, "What shall be the sign of thy presence?" In connection with the parable illustrating the movements of the kingdom of heaven at that time, the Lord says, "At midnight (the second act) a *cry* was raised: *Behold the Bridegroom!*" It is the *shouting* of the people in the camp of Israel when they realize the *descension* of their King in the power of the sanctuary. The foreshadow is seen in the camp of the tribes at war with the Philistines and Canaanites. Those that read the Scriptures as if they were the words of men, believe that the Lord will make the shout as he appears in the sky. It is the spiritual *Israel* that will *shout*, because they realize the *presence* of their King.

b. "*With an archangel's voice.*" The archangel represents the commander-in-chief in the camp of Elohim's army. The *voice* of the Lord shall be heard among his people. "*Every soul which will not hear that prophet, shall be destroyed from among the people.*" (Acts 3: 23.) Will they see the Lord? No! If they did there wouldn't be a soul to disobey that *voice*. How will he sound his voice then? Through his ambassadors. John heard the messenger, with the little opened book in his hand, cry with a "*loud voice as a lion roars.*" That means a *supernatural voice* in a human being.

c. "*With God's trumpet.*" What trumpet is that? It is the last trumpet of the seven that John describes. In 1 Cor. 15: 52, Paul calls it "*the last trumpet,*" and connects its sounding with the translation of the saints. The trumpet of God signifies the war that Heaven carries on against the wicked nations at the time the kingdoms of the world become the kingdom of our Lord. His descension in connection with that trumpet, means the increase of his kingly power on the earth as he reveals himself by means of an unlimited might, against which the angry nations cannot stand.

2. *The visible manifestation.* That manifestation takes place after the days of the tribulation referred to by Christ in Matt. 24: 29, 30. The event that occurs at the close of the week of the covenant, at which time the sun and the moon become darkened, makes an end of the international war against Christ, his people and his army. The nations become convinced then that they have fought against the King of heaven and that they with a murderous work have opposed his kingly movement on the earth. It is at that time that he really becomes the King of kings and the Lord

of lords, because they are subjugated under the kingly power then. Just then he will appear as the crowned and robed King in the sky to his people's great joy, but to his enemies' terrible consternation.

---

## X.

### THE GREAT BABYLONIAN KINGDOM.

Both the secular and Biblical histories show that the great falling away from God which existed before and has existed after the birth of Christ, has had its origin and stronghold in the influence that great Babylon has thrown about in the world. The god-power the Babylonians set up in connection with the creation they started in the land of Shinar, has been acknowledged and worshipped ever since by all nations. That god-power consists of three human beings, who were looked upon by the people because of their ruling influence over the Babylonian enterprise, as originating from the God of heaven. These persons were *Baal*, *Ashtaroth* and *Tammuz*.

1. *Baal*. That name signifies *the lord*. It has the very same meaning to the Chaldeans as the name *the Lord* has to us when we refer to Jesus Christ. The name expresses a protecting and a saving personality, in whom full confidence is placed. It is a spiritual name and calls forth obedience to and reverence for the person to whom it belongs.

Nimrod, as the builder of the tower of Babel and the founder of the city of Babylon, received the name *Baal* on account of his greatness and because of his ruling ability. Cush, the father of Nimrod, was the founder of the tower of Babel, according to earliest historians, upon which tower the descendants of Ham continued to build until God put a stop to it by confusing and scattering the builders thereof. (See Gen. 11: 1-9.) Ham was cursed by his own father, Noah, and that curse follows his seed, who go by the name of Canaan.

In the third century after the flood, Nimrod rose among the descendants of Ham as a mighty hunter—one who demolished the lower creation. When he had gained the respect and admiration of his people, he led them to take up the work that the God of heaven had hindered. A historian gives the following testimony about that great hunter:

“Nimrod had evidently often, in hunting wild beasts, of which the forests in the early times were much filled, distinguished himself by

wisdom and bravery. Several times he had protected the district about Shinar, where Babel was built, from invasions of voracious beasts, and the inhabitants thereabout had willingly gathered about him in such chases and obeyed his command. The feelings of their own weakness and thankfulness for secured safety, and admiration for certain heroic exploits called forth esteem for and confidence in the mighty hunter." (Bredow's Hist. p. 104.)

*The creation of the Babylonian Kingdom.* The brick-creation started by the seed of Ham, was really a new creation on the earth within the creation of God and mixed up with it. Enclosed in his words to the serpent, God's promise to fallen man, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head," was the only *star* of hope set before the first human pair. To what did it guide them? It inspired them with the hope that the woman, in connection with her seed, eventually would conquer the serpent also the sad consequences realized in the loss of their beautiful and glorious home, the result of which victory would be their reinstatement in that paradisiacal garden of ease and comfort. That promise placed them in a waiting and watching condition, looking for something unusual to transpire.

*Cain was born.* Then Eve said, "I have gotten the Lord's man." What did she mean? Did she mean that the seed which should bruise the serpent's head, had come? She called him Cain — *possession*. But Cain's disposition, instead of developing under the influence of good, developed under the influence of evil, and his propensities inclined towards selfishness; the desire to become a possessor, a property-owner, a real estate man, grew rapidly, and it prompted him to build a *city*. The hope for the restoration of the lost estate had no influence over him. His ambition was to be lord over his contemporaries and to enjoy possessions, as his name indicates. His brother's name, *Abel*, signifies *against* Bel (or against lord, owner or master); thus he developed a disposition contrary to that of Cain, and therefore was killed by the last-mentioned.

The Cain-nature developed with the building of cities, and, as they increased their possessions, selfishness consumed all the respect due the Creator, and individualism carried them into a life of idleness and leisure. About 120 years before the flood, God testified of them thus, "Every imagination of the thoughts of his (man's) heart was only evil continually."

God made a kingdom for man before he created him. When everything was in order for man to be placed in the kingdom of God, the Creator made man out of the dust of the ground and put life into him; then he placed him in the kingdom that had been



made for him. Having fallen away from that happy station, he received the blessed promise of a Redeemer, who should reinstate him in his original possession. It was right here that the descendants of Ham turned away from God and his promise. They, by taking the dust of the ground and forming it into brick, began a creation of their own for fallen man. They produced a creative power that ever since has continued to expand its productions over the surface of the earth—it constitutes even this very day the kingdom of man. Thus man has made his own kingdom and consequently, has turned from the original promise of the Creator.

The impression the promise of Elohim made on the first human pair, followed the race from father to son. They continued to await the *seed* that would crush the power which destroyed the home of Paradise. When Enos, the seventh from Adam, was born, men began “to call upon (preach) the name of Jehovah”—the Lord of the Messiah. They believed that Enos was the God-sent restorer of Paradise. But finally Enos disappeared; “God took him,” says the testimony. He was thus a prefiguring type of the Messiah.

The birth of Noah revived the same hope in the race—hence they called him Noah or Comfort, and said of him “this same shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed.”

Now, when the mighty Nimrod appeared on the scene (after the all-destroying flood and the confusion at the tower of Babel), who with such great skill and domineering power proved himself superior to the whole race in that he dared to undertake things which the people considered dangerous, the long-lived expectation flamed up again, and the people believed him to be the promised “seed.” They believed in a god they called Saturnus—the god of time or the creator of the world. Nimrod was considered to be his son, therefore they called him Baal or lord.

The seed of Shem separated entirely from the descendants of Ham, and by the influence of Shem, who lived about five hundred years this side of the flood and was king and high priest in Salem, they held fast to the promise given by the Creator of the world. History shows that Shem, in defense of God’s name and honor, had a war with the Babylonians and that Nimrod was killed in that battle.

2. *Ashtaroth*. This woman, the first queen in the kingdom of Baal, continued to enlarge the kingdom of brick after the death of her husband, the king and lord, Nimrod. Her original name was “Semiramis,” and she received the name Ashtaroth as an honored title, which signified the lady-builder of towers and walls.

The "Madonna" or "Lady of grace" originated from that very name, and she is still worshipped under the name *Mary*.

Through her ministers, astrologers and priests, she declared to the people that Nimrod, though unseen to them, was still living and that he, through the star, Jupiter, looked down upon and watched over his kingdom. Thus he was honored and worshipped as an everlasting god.

3. *Tammuz*. During the state of her widow-hood, Ashtaroth brought forth a son and called him "*Tammuz*," which signifies, "The sorrow is turned into joy." She claimed that Baal had visited her, and the result was a son—a god-child. An act of incarnation had taken place in her womb, by which the immortal Nimrod had assumed a human body and nature anew, so as to be present again in his kingdom, with his people. Because of this wonderful act, the Chaldeans bowed before and worshipped that "holy mother," who had been the means to "unite God and man." In their estimation, that established her as the mother of God. Hence, after her death, she was worshipped as the queen of heaven who looked down on her people through the face of the sun.

These proceedings laid the foundation for the doctrines still adhered to by the Catholic and Protestant Churches: namely, the doctrines of incarnation and of the Trinity (Latin, *tres and unus*)—the union of three persons into one godhead. Both of these doctrines are purely of Chaldean origin and hang together with the kingdom of brick that now extends over the continents of Europe and America and other parts of the earth, and which still continues to be the creation of the Chaldeans.

Jehovah, the God of the Hebrews, separated his chosen people from the Chaldeans by calling Abraham out from them into a country where he and his seed sojourned in faith waiting for the promised Seed. They looked for a kingdom, that God would guide them to and where he, as their King, would rule them by his laws and establish them in his promises. That is the assurance which God has given in his Word: namely, that of bestowing blessings on his people. Thus the two races became separated.

---

## XI.

### THE LOST TEN TRIBES.

The descendants of Shem, better known as the seed of Abraham, were divided into twelve tribes. While they remained in Egypt they mixed themselves more with each other than after

they had settled in the land of Palestine, because there each tribe was colonized by itself. During the reign of David they became firmly united as a nation, with Jerusalem as their common capital. But when Solomon died and his son, Rehoboam, was installed as king, the ten tribes revolted and separated themselves from the throne of David. They laid the following petition before the king:

"Thy father (Solomon) made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

The king, having been counseled by young men among his associates, answered the petition in this way:

"My father made your yoke heavy, and I will add more to your yoke; my father chastised you with whips, but I will chastise you with scorpions." (2 Chron. 10: 4, 11.)

Then the ten tribes chose Jeroboam to reign over them. When Rehoboam sent Hadoram, his tax-collector, to collect the tribute, they stoned him. Those tribes, to distinguish themselves from the other two tribes (Judah and Benjamin—that remained steadfast to the throne of David) called themselves the kingdom of Israel, and they built their capital on a mountain called Samaria and gave the city the same name. That city was the metropolis of the ten tribes from 975 B. C., when it was built by Omri, until 724 B. C., when the ten tribes were carried captives to Assyria—thus about 250 years. These ten tribes mingled themselves with the Assyrians so that their national identity became lost, hence they are generally called the "*lost ten tribes*." Still they must exist somewhere, though different blood or mixed blood may flow in their veins; but where? is now the question. We shall trace them by the prophecies, the only way to find them.

1. *The dispersion of the lost tribes.* God spoke through Moses thus:

"And I will scatter you among the heathen, and I will draw out a sword after you." (Lev. 26: 33.) "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." (Deut. 4: 27.) "And shalt be removed into all the kingdoms of the earth." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . . And among these nations shalt thou find no ease." (Deut. 28: 25, 64, 65.) "My God will cast them away, because they did not harken unto him, and they shall be wanderers among the nations." (Hos. 9: 17.)

Plain statements as to the whereabouts of the lost tribes are found in these testimonies. 1. They are "scattered;" they are not together in one colony. 2. They are *among* the different nations. 3. They *serve* those nations where they constitute the



principal working classes. 4. They are *wanderers* among the nations; some of them shift about from place to place.

The two tribes known as the Jews, have kept their national identity, and instead of serving the nations, they have generally lived on industry. They were restored again to their national independence shortly after the fall of the Babylonian Empire. But the *ten* tribes became entirely lost. The following testimony distinguishes them from the house of Judah very plainly:

“For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve.” (Amos 9: 9.)

In carefully looking over the teachings of the Lord concerning the sinful stubbornness of his people, we find that after certain tests had been set before them, if they did not turn from their evil ways, he would bring additional punishment over them. He says:

“And if ye will not for all this harken unto me, then I will punish you seven times more for your sins.” (Lev. 26: 18.)

These “*seven times*” according to the prophetic chronology, make 2,520 years. Each *time* represents a solar year of 360 days. One prophetic day represents a common year. (See Num. 14: 34, and Eze. 4: 5, 6.)

The power of Assyria was broken up by Babylon’s conquering armies about 630 B. C. If they then, instead of conforming to the habits and customs of the heathens, had been found in true relation to their God and to each other, they might have been restored. Having been mixed up with the Assyrian people so that their identity almost was lost, they as captives were brought under the rule of Nebuchadnezzar with the Assyrians. Here then begins the additional 2,520 years of slavery. When the two tribes, the house of Juda, returned to Palestine after their seventy years of captivity in Babylon (which began 606 B. C.), the ten tribes still remained there and they still have to look for their restoration.

These *seven times* of extra punishment or the submission of the ten tribes to the service of the nations, were predicted or foreshadowed by an act on the part of their father Jacob, the patriarch. When he had escaped from the bondage of Laban, he met on the way to the land of his father, his great brother Esau, who was accompanied by an army of 400 men. In fear of that great hunter and brother-hater, Jacob humbly bowed himself *seven times* to the earth. (Gen. 33: 3.) As the Lord made use of the patriarchs to illustrate the future development of their descendants, this very circumstance, (Jacob’s *seven-fold* submission to a man in whom individualism had developed itself so much that he was an overbearing, domineering, self-loving despot and a father of heathens)

with respect to the descendants of Jacob, was very significant. As the father of the race bent his knees before that tyrant *seven times*, so must the ten tribes bend their backs, under the power of Nimrod's kingdom, *seven times* or 2,520 years (after serving the Assyrians about 100 years).

2. *The restoration of the lost ten tribes.* We will now notice a few texts showing the situation of those tribes at the time of their restoration.

"When thou art in tribulation and all these things come upon thee, even in the latter days, if thou turn to the Lord, thy God . . . he will not forsake thee, neither destroy thee nor forget the covenant of thy fathers, which he swore unto them." (Deut. 4: 30, 31.) "That then the Lord, thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord, thy God gather thee. (Chap. 30: 3, 4.) "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." (Jer. 16: 14, 15.) "For the children of Israel shall abide many days without a king, and without a prince. . . . Afterward shall the children of Israel return, and seek the Lord, their God, and David, their king, and shall fear the Lord and his goodness in the latter days." (Hos. 3: 4, 5.)

These testimonies plainly show that the lost tribes continue in their captive and scattered state among the different nations until the time called the "latter days," specified by Daniel as the "time of the end"—the time set apart for the winding up of the prophetic evolutions. Then they shall be "*gathered*" and *shall* return to their own king—David: i. e., the Son of David, or the Messiah.

Now then, in the light of prophecy, who are the *lost tribes*? Why! the working classes among the nations. They are serving the nations. They till the ground and work at the different trades. They first build cities, then, by the continuance of hard labor, sustain them by paying high rents and taxes. During the time of their captivity they have not hung together as a separate class, but as the word "*scattered*" expresses it, they have been a few here and a few there, mixed up with the heathens or the seed of Ham.

But in the time of their *gathering*, they will unite as a people living for one and the same cause and as having one and the same aspiration: i. e., to become free from the "yoke of bondage"—which they now begin to understand is laid on them by the class they serve and have been serving for ages. They will finally throw off that yoke entirely, like their forefathers did in Egypt, which

the quoted testimony plainly points to and declares: namely, that it shall this time be said, "The Lord liveth that brought the children of Israel out of the north country,"—Europe especially and wherever they are. It will thus be a similar movement to the one that developed in Egypt—at first agitations and at last, when they become fully united, a general strike as in Egypt; then circumstances will guide them as at that time.

Several historians have shown plainly that the ten tribes emigrated from Asia to Europe. Charles Rodosi, the editor of the "English Vocabulary as Derived from the Hebrew Languages," asserts that these people crossed the Mediterranean Sea and settled all the different countries of Europe, even as far as Russia. Abbe La Touche, of France, who for sixty years taught the Semitic languages in the University of Paris, made the same statement, but the Roman hierarchy, who always have kept these people down, would not allow him to promulgate such a doctrine.

### **The Gathering Scene.**

The Lord refers to the gathering of his people and then speaks to the nations that have them in their service, thus:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." (Jer. 31: 10, 11.)

This gathering constitutes the conclusive act of the redemption; it is a collection of property, redeemed by the ransom paid. Redeemed from the nations that have used them for the purpose of building themselves up into power, Israel finally becomes an independent nation, before whom all other nations will be subdued.

The prophet Hosea compares their gathering together with a marching train, similar to the one Moses led and says:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (Hos. 1: 10, 11.)

Then he refers to their condition during the time of bondage and says:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."



In their captive state they have been mixed up with the heathens and have worshipped their triune god. Jehovah, the only true God, has been hidden from them. But under the Messianic influence, they shall find the God who covenanted with Abraham and who said that Abraham's seed should be as the stars of heaven and as the sand on the sea-shore. That number is now developed, therefore the great movement of Israel onward to the lost possession, is at hand. The prophet adds:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hos. 3: 4, 5.)

The prophet Jeremiah describes the great train as it moves out from the nations they have served and says:

"For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born." (Jer. 31: 7-9.)

The great labor movement of the present time is undoubtedly the result of the fulfillment of the prophecies as far as they have unfolded the Messianic development. The anti-semitic influence against the Jews, drives the Jewish people to join the labor movement. Thus the two houses are already on the way to unite, although they know nothing yet about the mind of God concerning what is ahead of them.

---

## XII.

### THE KINGDOM OF NEBUCHADNEZZAR.

Nimrod, who was also called "Nebo," in honor and commemoration of his greatness as the ruling king, had an image erected in Babylon by that name in order to keep his political greatness in the minds of the people. The prophet Isaiah refers to Nebo as one of Babylon's greatest gods. That god also had a surname: namely, Phul—Nebo-Phul. That suffix signifies "an excellent and highly-esteemed spirit." The whole name therefore represents the immortal and highly-esteemed god of the government. His name,

Nebo, became so great and popular that mountains and cities were called by the same name. (The mountain upon which Moses died was Mount Nebo.) The Babylonian rulers, in respect and to the memory of Nebo, called themselves by his name. They connected with it the surname "*uzar*" or "*azzar*," as Nebonezzar, Nebopolazzar, Nebuchadnezzar, etc. The word "*uzar*" signifies "*powerfully-protected*." The names, Cæsar, Kaiser, Czar or Shah, originate from "*uzar*" which means that the person bearing the name is powerfully protected by the god of the power that exists. The two names, Nebo-usar, signify *Nebo's powerfully-protected*, or the person that the god of the existing power mightily protects.

The first of these "*Nebo's mightily-protected*," called himself Nebonezzar. He began to reign in the kingdom of Babylon 746 B. C. and reigned fourteen years. He distinguished himself as a great astronomer. He divided day and night into twelve hours. By this act he rose high in the estimation of the people who believed him to be inspired by the "immortal" Nimrod, the son of Saturnus, the god of time. It established his worthiness to the high name *Nebonezzar* and at the same time magnified the god of the existing power in the minds of the people; in other words, it established the human government as a *heaven-born* institution.

Between the wise Nebonezzar and the historically famous king, Nebuchadnezzar, there existed in the kingdom of Babylon during a period of about 154 years, fourteen kings. That time is of less importance to the reader, so we shall pass by and instead call attention to the momentous period connected with Nebuchadnezzar's kingly reign. It is at this period principally, that the Scriptural prophecies connect with that mighty kingdom, and then like a great electric light, follow its development down to and beyond our own time, even to its final overthrow.

The book of Daniel contains a prophetic description of the kingdom of Nimrod from the time of Nebuchadnezzar down to the *second* advent of the Messiah and the setting up of his kingdom. It developed parallel with the special work of Elohim in carrying out his prophetic designs during the two dispensations—the old and new covenants.

In the year 606 B. C., Nebuchadnezzar was crowned monarch of the world. But there still remained one people that would not bend before the throne of Nimrod—the Jews in the land of Palestine. He ordered his armies to go and conquer that nation. Victoriously they brought them as captives to Babylon after they had robbed and destroyed Jerusalem; thus the two tribes, Judah and Benjamin, which up to that time had conquered their enemies, were also brought into subjection under the government of Nimrod.

Their brethren, the ten tribes, who revolted under Rehoboam, had mixed themselves in their captivity in Assyria with the Assyrian people, and when that kingdom became subject to the rule of Babylon, these ten tribes were also subjected to the same power. Thus all of the children of Jacob were now in captivity, and were ruled by the universal throne of the great Nimrod. By human works, one man could govern the whole human family—Nebuchadnezzar ruled over 127 provinces, consisting of many different tongues and habits. He regulated their worldly affairs, he guided them in their religious duties and worship and appointed the objects of their prayers. Yea, in all things his will-power controlled them both at home and abroad.

### **The Great Babel in the Light of Prophecy.**

When Nebuchadnezzar was fully established on the universal throne with the descendants of Ham and Shem under his power, Elohim began to agitate his mind. He impressed him with a most wonderful dream. The dream agitated his mind so deeply that all the different classes of wise men in the kingdom—magicians, astrologers and sorcerers—were called up to the throne to give evidence of their supernatural skill. But Elohim had a greater purpose in view than to deliver his wisdom to the “wise” of Babylon. The impressive dream had vanished from the mind of the king and he demanded that the wise first should repeat it to him, then interpret it. In this way they were exposed as impostors, and the king in his wrath, decreed that the whole crowd of wise pretenders should be slain. Arioch, the captain of the king’s guard, was ordered to execute them.

That dreadful decree also affected Daniel and his brethren. Through Arioch, Daniel asked for an interview with the king. The captain introduced him to the king and said, “I have found a man of the captives of Judah that will make known unto the king the interpretation.” The king questioned his ability, but because of Daniel’s explanation, that the wise of Babylon were not able to explain the secrets of Elohim and that it requires His special help to undo His revelations, the king accepted his service; Daniel then related the dream as follows:

1. “Thou, O king, sawest and behold, a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.”
2. “The image’s head was of fine gold.”
3. “His breast and his arms of silver.”
4. “His belly and his thighs of brass.”
5. “His legs of iron, and his feet part of iron and part of clay.”
6. “Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them



to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them."

7. "And the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 31—35.)

Here we find Babel or Nimrod's kingdom represented by the figure of a terrible giant. No other figure could express so plainly the condition into which the people, through the influence of human inventions, had developed.

Then comes the interpretation:

1. "Thou art the head of gold."

Nebuchadnezzar, after having shaped the great people so that he, by his princes, captains, sheriffs, etc., could govern them like the brain governs the individual, constituted the head of the great image. As all prophetic figures represent evolutions gradually approaching their destinies, the development of the image is described from the head downward. The head was then formed, but the portions under it were as yet of future development. In comparison to the different parts still undeveloped, that first organization under the influence of Nebuchadnezzar, was the golden one. The human works, although they even then controlled the masses, were milder in their depressive grip on the people than they became in their later development.

2. "After thee shall rise another kingdom, inferior to thee."

That settles it that the organization of Nebuchadnezzar as a whole (the people and their inventions from the time of Nimrod) constituted the head of the image. Now the great people had to be remoulded into another and inferior monarchy. The golden head flourished about 100 years. About 538 B. C., king Darius of Medio-Persia sent his general, Cyrus, with his armies to Babylon, and according to the predictions of the prophet Isaiah, he conquered it. Down dropped the people into the Medio-Persian mould of monarchy, and the breast with two arms, Media and Persia, appeared in the prophetic light. The laws defending the human works in Babylon, were subjected to a new mould, and the law-makers of the new monarchy put still more *value* on the works that were heaped upon the earth; hence the *value* of the people themselves became inferior—they were lowered beneath the works of their own hands.

3. "And another third kingdom of brass, which shall bear rule over all the earth."

Here again, a new universal mould was placed before the

people which they had to fill. The belly and the thighs of the image were to be formed. About 331 B. C., Alexander the Great, who previously had grown up with kingly might in Macedonia, gathered the army of the Greeks, battled against Medio-Persia and conquered it. Then he shaped the great people into one solid monarchy, and they were lowered still deeper beneath the inventions which still continued to increase. In the capital city of Athens, which was called the "Sun of the World," developed the arts: philosophy, poetry, sculpture, form-foundry, painting, joinery, etc., and that gave new life to the great cities and all the human constructions. But it *lowered* the class of people that had to work in order to live. The other class, of course, became more *elevated*. They were seated *above* the inventions, and by them they ruled the class *beneath* them.

After Alexander's death, the empire was divided between his three generals-in-chief; thus the belly and thighs of the image were brought into shape.

4. "And the fourth kingdom shall be strong as iron. And whereas, thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided."

Now came the fourth and last universal mould. Rome was here the main actor. That kingdom was founded by Romulus about 763 B. C., and from a small colony it finally became the fourth universal monarchy of the world: i. e., it brought under its wings the descendants of both Ham and Shem. About 161 B. C., it had conquered the nations around it, and at the birth of the Messiah it ruled also over the land of Palestine. In this fourth state, the two legs and the ten toes of the image appeared. There developed in that kingdom two *rival* cities—the cities of Rome and Constantinople. Through their influences the kingdom split in two—the eastern and western empires. The great depression the human works inflicted on the people, while the rulers continually rivalled to enlarge their dominions, made the people rebellious, and they finally revolted against their depressive rulers and chose their own kings. Between the years 356 and 483 A. D., ten such divisions sprang up. They were the Huns, Ostrogoths, Westrogoths, Franks, Vandals, Sueves, Burgundians, Herulians, Anglo Saxons and the Lombards; thus the formation of the ten toes followed the development of the two legs.

5. These ten toes or divisions of the universal rule consisted of a mixture of *iron* and *clay*. No other figure could express so cleverly this situation in the fourth divided universal kingdom. These divisions exist to-day in Europe, and the general laws governing those states, are enacted with an object of keeping *together*

iron and clay. The Cain-nature now for ages, has had free exercise in building cities, and in inventing new methods to increase their greatness and value so as to enslave under its power so much more of the class that is doomed to bear all of it on its shoulders. The laboring class has been lowered so far *beneath* these objects, that they depend wholly upon them for their existence. But there seems to be danger ahead, for iron and clay cannot mix. A terrible crash seems inevitable.

“And whereas, thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cleave one to another, even as iron is not mixed with clay.”

The two nations—the descendants of Shem and Ham, except the Jews—have been intermingled through marriage and thereby have lost their original identity. Still there is a chasm between them that increases with time. The class *above* the human inventions (the Nimrodians) and the class beneath those inventions, stand today almost like two giants ready for a bloody conflict with each other. Yes, even blood has begun to flow. They can hang together no longer. In spite of kings’ and princes’ intermarrying for the purpose of uniting states, the kingdom remains divided.

6. *The stone cut loose from the mountain without hands.* This is a wonderful process. The mountain turns out a stone that has constituted a solid part of it for the last 2,600 years; the hand of man put it there in the first place and then continued to fasten it more solidly from time to time, so that it never should separate from the great mountain. And now at last, all at once, without any apparent force, it is cut out from the mountain.

7. The seventh point in this prophetic chain denotes that a change takes place in the mountain. The king saw the stone entirely separated from the mountain. Then began a most terrible scene. The stone commenced to smite the great image upon its feet—the kingdoms in the divided state—and as a consequence, it broke them to pieces. But was that all? Oh, no! The brass, the silver and the gold were simultaneously broken to pieces, “*together*” with the clay and iron feet.

Daniel explains the wonderful process in the following words: that all the different metals, representing the development of Nimrod’s kingdom, “became like the *chaff* of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.” The case is plainly this: that as a result of the stone’s hammering on the ten kingdoms, the whole mountain heaped up by Nimrod and those that have continued after him, is entirely removed from Elohim’s creation, and the class represented



by the stone, which during thousands of years has served the builders of said mountain, by the power of God is established instead into an everlasting kingdom upon the face of the earth. It is a most wonderful act and above everything else is worthy of admiration. The 44th verse gives further explanation.

### **The Tree of Knowledge.**

It is generally claimed that only the first human pair defiled themselves in the eyes of the Creator by eating of the fruit of the "tree of knowledge of good and evil." But the revelation of Elohim brings to light something in this relation that is worthy of close attention. He revealed to that great representative of Babylon, Nebuchadnezzar, an astonishing truth. He had another vision, and after vainly consulting the "wise" of Babylon, he related the same to Daniel, as follows:

"I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong and the height thereof reached unto heaven. And the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from heaven; He cried aloud, and said thus: Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." (Dan. 4: 10-16.)

In order to comprehend the teachings of Elohim intended to guide the believers in his Word during the time the last application of this prophecy is fulfilled, we will divide it into five distinct parts: 1. the tree itself; 2. Nebuchadnezzar's relation to it; 3. the holy watcher; 4. the stump in the field; and 5. the prophetic time set apart for the development of the tree.

1. *The tree itself.* Presented to the highest representative of a partial development of human works, the tree of course, represented or illustrated the human creation as a whole. When the kingdom of Assyria was merged into Babylon, about 630 B. C., both the people and their inventions, by the laws of Babylon, were united together into one solid structure which was developed in greatness and magnitude from time to time. The tree, in other words, represents the kingdom of Nimrod in its development in the past and throughout the future. It was planted by Nimrod, was brought

into shape so as to grow by Nebuchadnezzar; it branched out into many branches because of the division of the fourth universal kingdom, and finally, by the different *arts*, it is covered with leaves and brings forth fruit.

Bearing in mind that all the prophecies picture a work of evolution (i. e., they portray developments which require a long time for their completion), bearing in mind also that from a small beginning, they evolve into great and wonderful objects, it is easy to understand that the prophetic tree, in its gradual growth and final expansion over the whole earth, represents Babylon in all ages this side of the universal throne of Nebuchadnezzar. Look at the development of that tree in all its branches, the different kingdoms of Europe and America and other countries, within the last fifty years. It is now no more a mass of houses only, heaped together as towns and cities, but branches of railroad lines, motor lines, telegraph lines and electric light lines. Look at the fruit!

The Book of Revelation illustrates the same tree in the figurative description of Babylon, and the angel reveals to John the fruit by which "the merchants of the earth are made rich." And in referring to the general bill of merchandise, he says:

"The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple and silk, and scarlet, and all the thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." (Rev. 18: 3, 12, 13.)

That bill of merchandise is very common and is dealt with in every city; it includes even the "*souls of men.*" Life insurance companies constitute a special institution that makes the lives or "*souls of men*" a very profitable merchandise.

"*Its height reached up to heaven.*" Heaven, in relation to prophecy, is presented as being *ahead* of us—it is of a future development, and will appear in due time. The height of the tree reaches up to the kingdom of the Messiah, by whose power it will be removed. The Revelator terms it thus:

"Because her sins were builded together even to heaven, and God remembered her unrighteous acts." (Rev. 18: 5.)

He says further, "The kings of the earth committed fornication with her, and the merchants of the earth were enriched by the power of her luxuries." (Emph. Diaglott.) The kings are seated highest up in the top or in the crown of the grand tree and hold a commanding position over its developments and sustenance. The merchants have taken their seats on its branches where they

haul up the productions created by the tillers of the ground and by the different trades, in order to send them down again to the same toilers for sale. The exchange brings thus a revenue to the merchant in two ways, one on the way up and one on the way down. Hence they get rich. It will be dangerous to be so near heaven in that tree, when it is hewn down. That will be a worse fall than father Adam experienced.

2. *Nebuchadnezzar's relation to the prophecy.* Why did Elohim make use of a monarch of the world to reveal and exemplify his decree? Because the prophetic revelation and decree concerned the kingdom of Nimrod, in which Nebuchadnezzar was then the principal representative and actor. As he claimed to be the most *protected* man by the god of that government, it was also proper that he should exemplify or illustrate the final termination of the kingdom. As he sat highest up in the tree of human knowledge, it was but fair that he should realize God's judgment over man for eating and enjoying the forbidden fruit.

Those, who try to evade the threats pronounced by the God of heaven in this prophecy, say that the prophecy was fulfilled entirely on Nebuchadnezzar, but a few facts will prove that interpretation to be incorrect.

a. The Book of *Dan-i-el* is the book of God's judgment and is therefore "*closed up and sealed unto the time of the end.*" Dan. 12: 4, 9. Hence the prophecy is not fulfilled, except as a reflecting shadow, until the "*time of the end.*"

b. All prophetic fulfillments throw a shadow before them, hence the judgment on Nebuchadnezzar was only a shadow of what occurs when the tree is hewn down.

c. When the king was abased in order to illustrate the judgment of God on the tree, the tree was not then *hewn down*, the branches were not cut off, the leaves and the fruit were not scattered, the beasts did not flee away from it, nor did the fowls depart from its branches. It was only the highest representative that was made an example of, to signify what will occur when the tree is finally hewn down at the end of time.

d. It is the stump, not the tree growing on the stump, that shall be left under the dew of heaven like the beasts of the field. Nebuchadnezzar represented the crown of the tree, not the stump, except in his exemplifying state.

3. *The holy watcher.* The king saw a watcher come down from heaven, who gave the command to "*hew down the tree,*" "*cut off his branches,*" "*shake off his leaves and scatter his fruits.*"



That watcher can be traced in the prophecies as a representative of the Messiah and his kingdom, no less than seven times. Thus he must be the herald or ambassador of the heavenly King at the time he comes to take charge of his property in order to establish his kingdom. He has special messages to bring to the inhabitants of the kingdom of Babylon, and because of those messages and the opposition raised against them by the anti-Messiah and his party, the judgments of Elohim will follow, like the successive links of a chain, on the kingdom of great Nimrod.

The shadows of that seven-fold prophetic movement are seen in the movements of Noah, Moses, Joshua, Elijah, Zerubbabel, John the Baptist, and the Messiah himself at his first advent. We notice that the prophetic book (scroll) the Revelator saw in the hand of him that sat on the throne, was "*written within and on the back side.*" The back side of that book represents, of course, the developments in the past history of man, brought about by the hand of God.

4. *The stump chained in the field.* The watcher commands, "Leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field." The stump of the great tree, what does it signify? The stump of a tree contains the great and small roots that collect the substance from the ground by which the tree is sustained and made to grow. The very stump is the depository of the nutriment collected by the roots and is also the laboratory where the sustaining nutriment is prepared and forced up through the stem of the tree to all its branches.

The roots are the farmers, such as in the sweat of their brows till the ground—coal diggers, etc.; the stump is the working class of the different trades, which continually prepares and transports the life-force of the great tree up through its stem, the middle class—all for the ease and glory of those representing the crown. In other words, the stump and the roots represent the working class of the nations, and that class is composed of the lost ten tribes of Israel principally. Their situation in the kingdom is *destined* to be the same as it was in Egypt, until their deliverance by the hand of the Messiah is at hand. James, the apostle, refers or directs his letter to them, and among other things, he marks their condition in relation to the rich of the latter days, as follows:

To the rich: "Come now, you rich, weep and lament over those miseries of yours which are approaching . . . . You have laid up treasures for the last days. Behold that hire, which you fraudulently withheld from these laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies. You have lived luxuriously on the land, and been licentious; you have

nourished your hearts in a day of slaughter. You have condemned—you have murdered the righteous one; he does not oppose you.”

Now we will listen to James when he addresses the defrauded class:

To the poor: “Wait patiently, therefore, brethren, till the coming of the Lord . . . . Establish your hearts; because the coming of the Lord has approached.” (James 5: 1-8.)

James is confident that the Lord, as the Messiah, will turn the scale. Yes, may the working classes awaken to the fact that the God of heaven is on their side, and that he eventually will bring vengeance over those who have made systems and have used them for the purpose of robbing their fellow-beings of their hard-earned means.

“*The stump in the tender grass of the field in chains of iron and brass.*” When the time comes for the great tree to be hewn down, the class represented by the stump will be stationed *outside* of the great tree. In other words, they will be driven away from the towns and cities they have built and sustained. In defence of Babylon, the oppressive class, as in former days of war and revolution, then will make use of the chains of iron and brass, whereby they will punish those they consider guilty as opposers to the powers that be.

During the time that Babylon has existed, it has given homes and shelter to the toilers, but when the tree falls, they will have to follow the example of their brethren in former times when the caves, woods and mountains constituted their refuge and shelter.

Zachariah, the prophet, describes it thus:

“And it shall come to pass, that in all the land, saith the Lord, two parts, therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say: It is my people; and they shall say: The Lord is my God—Jehovah (not Bel) is my Elohim.” (Zech. 13: 8, 9.)

The prophet Isaiah refers to the same fiery process, but he saw it still further advanced in the fiery oven. He saw the judgment of God fall upon Babylon and was astonished at the stupidity of the people. It looked to him as if everybody were to be exterminated. Then, in anguish he cried, “Lord, how long?” How long shall the people ignore the judgment of God on Babylon? The Lord answered:

“Until the cities be wasted without inhabitants, and the houses without man and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.”

Then he marks out the way for the stump, and says:

“But in it (the land) shall be a tenth, and it shall return and shall be eaten (bruised): as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.” (Is. 6: 11—13.)

The great trials the stump has to pass through, will crush all that do not put their trust in the arm of Elohim; but the rest, the very substance that is true in principle and is actuated by the law of righteousness, will finally survive all those trials and inherit an everlasting blessing from their God.

5. *The prophetic time set apart for the development and prosperity of the tree.* Prophecies bringing to light the developments of the human governments and their final fate, contain in themselves a chronological measure showing how long such a condition will remain unchanged on the earth.

All prophetic time is *based* on the dividing up of times by the courses of the moon and the sun on their orbits. The moon in its course divides off thirty days, and the sun, twelve moons (months) or 360 days. A *prophetic* solar year is therefore always 360 days; days represent years, unless exceptional rules are found connected therewith. When prophetic days are *multiplied*, the complete prophetic number *seven* is generally used.

“*Let seven times pass over him.*” Being the prophetic multiplier, we then use that number in multiplying the other number—360. Seven times 360 makes 2520. *Twenty-five hundred and twenty years* is thus the prophetic measure, stretched out for the *prosperity* of the great tree.

### The Golden Image.

When Nebuchadnezzar had conquered the Jews, had brought them into captivity and had stored the treasure of their temple in the temple of his god, he set about to glorify the name of that god, and for that purpose erected a golden image in Dura—the pleasant valley.

By this act he appealed to the religious feelings of the people—the keenest way to find out whether they respected his god-power or not. Here the *golden* image denoted the *quality* of strength in the universal kingdom, and by the circumstances connected with its dedication, the different classes of people were made to give unmistakable evidence as to their standing with respect to that power.

*The dedication.* The day was appointed, the hour came, and the valley of Dura was filled with worshippers of all languages, kindreds and tongues. The lost ten tribes and their brethren, the



Jews, were also there. Among them were scattered the *princes, governors, captains, judges, treasurers, counsellors, sheriffs* and other rulers in the provinces. They were there to watch the actions of the people, when the grand ceremony came off.

The kingly herald raised his voice and said:

"To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king, hath set up." (Dan. 3: 4-7.)

A very *solemn event*. To make the solemnity so much greater and the lasting result so much surer, the image had an attachment, which represented a hell of torment. A burning oven stood ready to devour the disobedient infidel.

That image, being the glory of Babylon and representing the power that existed, is of more importance to the student of prophecy than the mind can comprehend at first sight. The power controlling the masses under the Babylonian institutions in all ages since that time, was then and there established. It influenced the ruling class to make laws with which to govern the multitudes, and those laws, in the way of evolution, have controlled all the succeeding law-makers. The customs, that more than anything else govern the nations, both politically and spiritually, originated in the first universal mould, and since then they have been transplanted from father to son; thus they are considered holy and God-pleasing.

*The greatness of the image.* In the measurement of the image, we also find the prophetic chronology connected with Babylon. As the image constituted the very center-pillar of the kingdom of Nimrod and represented both the religious and political influences that issued from the universal throne, we consequently should be able to solve the prophetic time concerning its continuance on that great pier.

It was sixty measures high—it measured sixty spaces high up toward heaven; or rather, it marks sixty prophetic spaces or times from its foundation to its highest point or to its highest development, which reaches to the heaven of the future where the Restorer of Paradise is expected to bring his battlements against it.

### **The Opposing Act.**

Right at the time of the highest glory in that great camp of universal worship, something transpired that upset the whole celebration and brought contempt over the god of the power that existed and his representatives. Three Jewish slaves, whom the king had honored with high positions in his kingdom, would not bend their knees before his god nor would they obey his command.

That caused a general sensation. Nebo's mightily-protected king spoke, and after hearing the obstinate answers from these "heretics," the king cried out in wrath, that the *oven* should be heated "*seven times*" more than it had been heated at any time before.

"*Seven times*;" that is the prophetic multiplier. There we have it! Seven times 360 make 2520. This special time: namely, 2520 years, is signified repeatedly in the prophecy, showing that the Babylonian power will prevail against the kingdom of God unto the end. At that time the fiery oven will be heated up again.

It really is astonishing that among that vast multitude of people, including the people of God, only three persons refused to bend before that domineering power. It is an illustration of how faint-hearted the human family has become because of adhering to sinful things. Undoubtedly there were many who kept a tender place for Elohim in their hearts, but in bowing in obedience to the kingly command, they played the part of the hypocrite, which was worse than to deny him openly.

---

### XIII.

#### THE TEN-HORNED BEAST.

In the 13th chapter of the Book of Revelation we find a prophetic chain that is related to both the temporal and the ecclesiastical developments of the Roman power; it unravels the mystical work within the heart of Babylon, clear down to the second advent of Christ. It begins with the moulding of the great people into the Roman monarchy, and, as it were, gathers up the beastly elements referred to by Daniel and puts them together in a mystical, unnatural but powerful form.

The Revelator says that he, while standing on the seashore, "saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." He continues, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat, and great authority." (v. 1, 2.)

The Roman monarchy absorbed not only the people that streamed down from the preceding universal kingdoms, but also the laws and customs of those powers. The monarchy in its shape or organization, resembled the kingdom of Greece—the *leopard*; in its bloodthirsty march to subdue under its rule all nations, it

had feet like the Medio-Persian kingdom—the *bear*, and when it uttered its commanding voice, the sound resembled that of Nebuchadnezzar—the ruler of the *lion-monarchy*.

It is the creation of Nimrod or Baal that the prophecy here portrays, and it follows it all the way down the stream of time to its final overthrow. The fear of wild beasts that controlled the people of Shinar, made them look up to Nimrod as their savior. When he built walls and towers to protect them, their fear of wild animals turned into reverence for their succourer. But what that brick-creation would accomplish in the course of time, they did not understand. This is what the prophecy brings to light.

The people turned away from the living God and put their trust in their own works which guaranteed them future protection from the wild beasts of the earth. In so doing they, in connection with the works of their hands, became a terrible beast, as it were, that finally (when it is fully developed) has no resemblance in the natural world. This is exactly what the prophecy unfolds.

The race of Shem was subject to the same ferocious beasts, but they trusted in Jehovah—he was their wall of protection. They dwelt in tents and sojourned in the wilderness. They did not need a standing army, something that was necessary for the race that trusted in human arms. It is that army that the prophecy describes under the appellation, “The Great Red Dragon.”

The “*Dragon’s seat*” or throne (commanding position) was given to the beast, also great authority. (We remember that in the monarchy of Babylon, a dragon—a dangerous serpent—represented the kingly power or the authority invested in the principal representative of Nebo’s kingdom. Although Daniel slew that serpent, there still remains one in the centre of the kingdom of Nimrod that has a tremendous power and is dangerous to the opposers of Babylon). The Revelator, in referring to the final capture and binding of the dragon by an angel, who puts “*him into the bottomless pit and shuts him up*” for a thousand years that he may not deceive the nations during that time, calls him “*that old serpent, which is the devil and Satan.*” How could the devil give his seat to the Roman empire? By adding the testimony found in the 12th chap. and 3 v., which describes the dragon as being invested with the monarchical power, we shall be able to find what the devil has done in order to get a seat or a throne of power to give to the monarchs of the world.

The appellation, “*that old serpent,*” refers to the act which took place in the “tree of knowledge” in Paradise. By alluring our first parents to eat of the forbidden fruit, he brought them into a destitute condition and in an unprotected state. As a result



man either had to trust wholly in the help of the Creator—like Moses, who trustingly looked to the Invisible as if he saw him, (Heb. 11: 27)—or be in constant fear of an attack from an enemy, either man or beast. In order to lead man away from his child-like trust in God, the serpent inspired him to prepare self-defense. Thus two steps were gained by the serpent in which man became independent of the Creator and his laws. The next step was to make man not only *defensive*, but also *offensive*: i. e., having the ability to make and use weapons for the purpose of conquering and bringing into subjection any desired object. Here the foundation for the militia was laid.

In those three steps to lead man astray from his Creator, the *spirit-power* under the different names, the serpent, devil and Satan, has been brought to light. The name *serpent* signifies the alluring deceiver or tempter, the name *devil* means a false accuser or slanderer, and the name *Satan* means an adversary or opposer. In gaining his purpose of becoming the "*prince of this world*," as Christ calls him, he has allured man to trust in the strength of arms, both in defense and offense until the nations are entirely helpless without that god-power to protect them. Thus the old serpent has erected himself a *seat and great authority*, by which he can control the masses at will. "*Peace on earth*" is now kept by military forces.

In following the history of the Romans we find that they arose from an insignificant colony and that by the arms of military force they gradually conquered and subdued their surrounding neighbors until they ruled like a mighty dragon over the nations then existing. The city of Rome, the capital of the Romans, grew up in strength and became the "*mistress of the world*"—the *seat of arts and arms*. It was fortified on all sides. The spirit of military conquest governed it and the whole people.

Now when the conquered people were moulded into a universal empire, that great dragon, who with military arms had cleared the way for that great empire to arise, gave to the beast *his seat*—the *fortified city* of Rome, and with it *great military power*. The god of forces (Mauzzim) held both the temporal and ecclesiastical reins and became greater from year to year. When the empire was divided and the many kings came to rule, the militia and the war implements increased still faster. And to-day, how does it look? We see a fearful monster, a great red dragon, spread over the surface of the creation of God, daily devouring about ten millions of dollars, massed together by the toilers. It is that serpent, empowered with the most deadly weapons, that now rules the world and is recommended highly by the *state* and

*church*. Their *trust* in God has been *transferred* to that blood-thirsty monster.

When the dragon gave his seat to the beast, he himself, of course, was merged into that organization as the very *instigator* of the monarchy. He was the principal guide in the bloody wars and persecutions that the beast carried on against the righteous in their defenseless condition.

This unnatural organization has "*seven heads*"—seven head-powers which control the great body. These seven heads did not crop out at once, but one came forth at each change of *general* rule. For instance, the first monarchical head-power was represented by Nebuchadnezzar, the next one to it by the Medio-Persian form of government, then the Greek, etc., until the seven heads are fully developed on that great organization-body. A close study of the prophetic language plainly reveals that the entire chain of prophecy has one main object in view: namely, the revealing of Babylon as a *whole* and *complete* organization. The great people, when once they have been brought under the influence of their own inventions, have developed into that unnatural and beastly form; they are controlled by the fortified institutions, like oxen are controlled by the yoke.

Although the personal representations of the governments passed away, their *offices* and *power* still remained, and were merged into the succeeding organizations. The laws enacted to defend the power which had been created continued with the people, and when they were transferred over into a new government, a new ruling head was added to the great body. As the body (including man and his inventions) increased in quantity, the head-powers increased in number, and one succeeded the other.

In Rev. 17: 9, we find a testimony illustrating the case:

"And here is the mind which has wisdom. The seven heads are seven mountains on which the woman sitteth."

"*The seven heads are seven mountains*"—mountains or governments formed by the human law-makers to defend the creation of man. When the beastly organization is complete, it has seven such Nebo-mountains on its body. Since the formation of the beast, seven *general* head-powers will have been created and will have been in rule. 2520 years are set apart for the development of that unnatural creation, and at the end of that period all the seven mountains will have cropped out and will have ruled. If they cannot be seen without the prophetic telescope, they can be felt as a depressive seven-headed colossus. They hold the rich over the heads of the toilers, and crowd the toilers into *hovels*, into *starvation* and *death*. The working class, in order to live, is compelled

to sustain these oppressive mountains, and the reward, in case they show signs of rolling the burden off their shoulders, is a *deep sting* from the red dragon.

These seven mountains are: 1. the Babylonian; 2. the Medio-Persian; 3. the Greek; 4. the Roman; 5. the Papal; 6. the Protestant; and 7. a combination of the Papal and Protestant heads now in the act of formation.

The Revelator saw the "*woman*" sit on these mountains. That explains it. These mountains which have been brought into existence by human laws for the protection of the inventions of man, constitute, collectively, the very seat of all church organizations and their institutions. The power existing from one generation to another absorbs the additional institutions created, which as a result, are made more valuable and are more highly esteemed from time to time in spite of the consequent oppression and suffering realized by those who are pressed beneath it all and who carry the whole thing on their shoulders. Is it any wonder that the Almighty who created all men equal and placed before them equal rights, says he will pour out his vengeance on Babylon? Speaking of his righteous judgment, he says by the prophet:

"At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough," etc. (Is. 17: 7-9.)

When the dragon had established the temporal strength of the Roman monarchy in its heathen form of government, he persecuted the followers of Christ, with the object of rooting them out from the earth entirely. When he found this (rooting them out entirely) to be an impossibility, and that it only helped to promote the cause of the Christians, he changed about and slyly opened his seat for the agitated religious movement then prevalent in the whole Roman kingdom. He *offered this religious movement a stronghold within the fortified Babylon*. He opened for it the gates of Baal and invited it to come within the frame of brick walls.

### **The Little Horn.**

The prophet Daniel saw in a vision the future movements and formations of the great masses of the people, as they are forced down the stream of time by the influence of the strongholds of Babylon. He describes the vision in this way:

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from



the great sea, diverse one from another. The first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7: 2—8.)

This prophecy, like the one of the 2nd chapter, sets forth the political development of the human family in its onward march among the continually increasing productions, the creation of man. The great multitude of people looked like a mighty sea in the prophetic vision. A power (seeming as though the four winds unitedly had tried their strength on that sea) sets in motion the whole multitude, the result of which is, that the masses of people are brought into certain forms—as if made to pass through a mould. The mould is the monarchical compress, that forms the masses into universal kingdoms.

The first form that appeared resembled a lion with eagle's wings. The monarchy of Nebuchadnezzar and its lofty career (denoted by the wings) is described here. While in power, it held the masses of the different classes of people under the rule of Nebo, the influence of Nimrod, both religiously and temporally. Inspired by that high majestic order, the whole monarchy was like a ravenous lion before which no other power could stand. It brought into subjection every kingdom then known.

The overthrow of the Babylonian kingdom brought the great people into another mould. A new shape appears, and it resembles a bear, raising itself up on one side with three ribs in its mouth. This is a description of the Medio-Persian kingdom which gradually rose up by the side of Babylon and finally conquered it. Its voracious character in bringing all elements into its monarchical organization, is seen because of the fact that it holds "*ribs*" in its mouth.

Another convulsion in the political laboratory and the people are remoulded again into another monarchy which now resembles a leopard. The insidious and venturous character of the Greeks

influenced and drew the masses into the Grecian monarchy where they were held by means of philosophy and craft.

The fourth and last mould in which the masses are moulded, has no resemblance in nature. The shape of it was "*dreadful and terrible.*" It was "*exceedingly strong,*" and it had "*ten horns.*" Here the monarchy of Rome is described. It "*devoured* and "*broke*" in pieces all other powers; then it united the different elements into one grand universal kingdom. As soon as that was done, the *ten horns cropped out.*

Emperor Constantine, after he had conquered his rivals, divided the Roman kingdom into ten military districts and placed his ten generals as vassals over the same. They were to control the people under them by military laws and were to serve the emperor as his leaders in times of war. By that act of dividing the empire, the kingly power gradually developed and finally the ten kings arose.

Having followed the wonderful development of the great people in their course through the national moulds, and having seen them divided and sub-divided by kings until ten such kings were seated on the *head* (the government) of the people (the body), the prophet noticed a "*little horn*" coming up amidst the ten horns. This horn was different from the rest, in that it had "*eyes like the eyes of a man, and a mouth speaking great things.*" What kingly power was it that arose after the rise of the ten kings or the forming of the ten divisions of the Roman empire? The empire was divided into ten divisions between the years 356 and 483 A. D., consequently that power arose this side of 483 A. D. The papal power was then in its embryonic state—continually developing. When it needed more room for its universal growth, the opposing powers next to it: viz., the *Vandales*, the *Herulians* and the *Ostrogoths*, who opposed the union of the state and church, were subdued.

The little horn had human eyes—denoting that it had moral and religious inclinations. The other horns represented only the temporal strength of the head-power of the beast. The depressive military laws made the people rebellious and uncontrollable; that opened the way for the bishop of Rome to act as arbitrator. Because of his religious influence in the name of Christianity, he succeeded and as a consequence, he grew up in power until finally he represented both church and state. The prophet follows the actions of that little horn with special interest. It also had a *mouth* that *spoke great things*. As the prophet listened to the great words of that mouth, he saw that the thrones of the kings were cast down, and the "*Ancient of days*" (the Almighty) took his seat at the

head of the people. Thus the little horn must exist now and must continue to exist until the second advent of Christ occurs. We will notice some of the words already uttered by

### The Mouth of the Little Horn.

The prophet says:

"I beheld then, because of the voice of the great words which the horn spake." (v. 11. In verses 25, 26, the same horn is called a king.) "And," says the prophet, "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end."

The space of *time, times and a half* has special reference to the 3½ years that remain of the week of the covenant. At that time the kingdom of God will be proclaimed with power, and that heavenly movement, opposing the league of nations, will cause the highest representative of said league to raise his voice against the movement in the same manner as the high-priests of the Jews raised their voices against Christ and his kingly movement during the first half of the week of the covenant.

It intends to *change times and laws*. This, of course, has reference to the *times and laws* ordained by God especially at the time of the end, when great Babylon will be overthrown in order to give room for the kingdom of Christ. The highest representative of the human inventions, as a matter of course, will put in all his ecclesiastical and temporal power to oppose a work which is destructive to the kingdom of his dominion. It is in that peculiar state of things that the Anti-Messiah will be fully developed. As long as the Babylonian fortifications shield the Anti-Messiah, and the true Messiah—for whom the dominion of the world was created—keeps himself away, the former rules under a cover, so that no one but the prophetic seers, who can look through the walls of Babylon, can detect him. But in his warfare against the "*Prince that shall come*," he will be revealed to every child of God.

Even in the times past, the papal power has "*changed times and laws*." Gregorious, the Great, changed the year of the birth of our Lord about four years out of the way by adding "*Anno Domini*" to the Roman reckoning. In regard to divine laws, if we compare the Catholic catechism with the 20th chap. of Exodus, we will find that the papal church has excluded the second commandment which forbids the making of images; instead it has split the tenth commandment in two in order to fill out the empty space. Even the Sabbath commandment which covers the seventh



day of the week as a memorial of the creation of God, papacy has applied on Sunday, the first day of the week.

Papacy has also changed the order of God with respect to the distinction of the days of the week by *adopting* instead the names given by the heathens in honor of their idols. God named the days of the week thus: "the first day," "the second day," "the third day," etc.; the seventh day he set apart and sanctified as a memorial of the creation.

The papacy Christianized the Christmas feast which the heathens celebrated in memory of the birth of Tammuz or Baal incarnate, as the time for the birth of Christ. Yet that feast is really and originally a hog-feast in honor of Ashtaroth when she gave birth to Tammuz the 25th of December. In reading Luke 1: 26, we are informed that the angel visited Mary in the sixth month. The first month of the Jews begins about the 15th of March. Therefore the sixth month would be some time in September. Hence we see that it is not the birth of Christ they commemorate at Christmas time, but the birth of the historical Tammuz. (See Ez. 8: 14.)

Great words and works have brought about these daring undertakings and changes. On the pages of history we find great words are spoken by the papal mouth that may sanction the expression of the prophet that "he shall speak *great words against the Most High.*" (v. 25.) "*And he shall exalt himself, and magnify himself above every god and shall speak marvellous things against the God of gods.*" (Chap. 11: 36.)

Pope Martin V. said of himself in his address to his ambassadors to Constantinople:

"The most holy and most happy, who is the arbiter of heaven and the Lord of earth . . . the master of the universe, the father of the kings, the light of the world." (Rome As It Is, p. 181.)

Archbishop Stephen of Petracea, at a council of the Lateran, said of Pope Leo, that he had "*power above all power, both in heaven and on earth.*" (Decretals of Gregory III.)

On authority of the papal council, Cardinal Bellarmine said:

"All the names which are given in the Scriptures to Christ, even these same names are given the Pope." (B. II, Ch. XVII.)

Pope Nicholas said:

"The Pope is God, and therefore man cannot judge him." (Dissertation 96, Chap. 7.)

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and languages, and nations." (Rev. 13: 5-7.)

### How the Bishops Arose.

Here it may be in its place to note how the Bishops arose into prominence within the primitive Church. The name Bishop (Gr. "*Episcopos*") signified an overseer, one that looked after the economical and social business within his "*Episcope*" or office. Such were originally representatives of the state both in Greece and Rome. They represented the government as ministers, agents or executive officers who looked after the interests of the state and gave sustenance to colonies that had need for such.

In the primitive church, a similar office was instituted to look after the interests of the church, its civil or municipal affairs, so that the spiritual leaders, namely the apostles, should not be troubled with such duties. In the Philippian Church there were several such overseers. (Phil. 1: 1.)

Such overseers were finally chosen from the richest and most influential men in the communities. Gradually they arose in authority in the very churches that originally had appointed them to care for the poor and for the common interests of the members of the church. After the death of the apostles, the bishops took a leading position; at the conferences they acted as presiding officers and finally they became a ruling power before which the churches had to bow. Finally, their words and ideas became more important than the words and doctrines of the apostles.

At the second great conference held in Constantinople, 381 A. D., a rank among the bishops was established and the most prominent among them were called archbishops. By that step the metropolitan power within the church was founded; the Bishops of Rome, Constantinople and Alexandria were the principal archbishops. Among these arose a continual strife, each one claiming to be the most prominent and to be nearest God. Finally the archbishop of Rome succeeded in conquering his rivals; the way then opened before him to the old seat of the much honored throne of the gods of the sun which the pagan Cæsars had occupied before him.

---

#### XIV.

### THE OPENING OF THE SEALED BOOK.

Daniel was told, "O Daniel, shut up the words and seal the book, even to the time of the end!" John, the Revelator, saw the sealed book in the right hand of him who sat on a glorious throne.

and heard a strong voice proclaim, "Who is worthy to open the book and to loose the seals thereof?"

When Christ as the King of the heavenly movement was crucified, the movement stopped; the Babylonian kingly power with its institutions was gradually adopted by the Church of Rome, and finally, the whole heathen creation was Christianized. The prophetic book, containing the promises of God (that God, in favor of his people will establish a kingdom on the earth) was sealed up by that worldly power; it continues to be sealed until the time of the end. Then the heavenly kingdom will come with power, and as a result, the seals will be opened and the kingly work will go on.

"The Word made flesh" was killed, and the long *night* entered in. Darkness prevails, but the *morning* comes. The new creation has been pressed under the power of darkness until the Anti-Messiah himself now sits in the temple of God and rules the subjects of Christ.

John, realizing the importance of the opening of the sealed book, cried bitterly when no one was found worthy of opening it; but then he is consoled by the voice that speaks to him. "Weep not; behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof. (Rev. 5: 1-5.)

At the *morning* of the great day of the Lord, the human family with its inventions is in a chaotic state. The long *night* passes away with wars, famines, pestilences and general confusion, and the whole world realizes that it has reached the point of time when the way is blocked up. What will become of us? Who can bring light and help us out of this chaos? will be the cry everywhere. It is under such circumstances that the throne of the Almighty will be set up and that "the Lion of Judah, the Root of David," will act as the living and creating Word.

What is there then to be created? An everlasting and immortal kingdom for the new man. The Word that has gone forth out of the mouth of God will be fulfilled. God has already spoken, and now that Word is to act and bring forth the results. When Christ carried on his mission during the first part of the week of the new covenant, he began to separate light from darkness. But the *night* with its concentrated darkness pressed on, and as a consequence thereof the prophetic seals remain unbroken until the *morning*.

The prophecy concerning "the Lion of Judah" speaks thus: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49: 10.)

This prophecy comprises the two comings of Christ and the



intervening night. This is seen by the words of Peter when he refers to the second advent of Christ and says:

“For Moses truly said unto the fathers, A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.” (Acts 3: 22, 23.)

Both texts refer to the gathering of the people. When Christ came the first time, he was destroyed from among the people; but by that act the following prophetic declaration was fulfilled.

“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?”

He stooped down, crushed by the blow of Calvary. He remains still until the morning, but then he will come forth like a lion which has lost its prey, to gather the dispersed people. The Revelator says that he saw a “Lamb as it had been slain, come and take the book and break open its seals.” If we add to the above, the prophecy in the 110th Psalm, we can understand thereby how he will bring forth the kingly power.

“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.”

The eternal salvation comprises the restoration of the lost possession, the gathering of all the dispersed and the setting up of the kingdom of God. The scattered people must be gathered to the throne of God by a movement that introduces God and his Anointed to the people. Hence, the one sitting on the throne holds the sealed book, and during the progress of the breaking of the seals, the scattered tribes gradually gather around that throne.

The breaking of the seals reveals the judgment of God over the Babylonian nations. The foreshadows in the past are seen in the judgment realized by the people that perished by the flood when Noah with his family sailed through the storm into a new world; it is seen in the judgment over Egypt when Moses and his people passed out safely; it is seen in the judgment over the Canaanites when Joshua conquered those nations; it is seen in the judgment carried out by the prophet Elijah over the prophets of

Baal when he turned the hearts of the people back to Elohim; it is seen in the movement of Zerubbabel when his train moved from the captivity to the promised land; it is seen in the mission of John the Baptist when he introduced the Bridegroom to the people; and in the kingly movement of Christ himself on his way up to Jerusalem as he rode ahead of the great multitude of people who were singing to the honor of the new King.

Thus the seven seals on the outside of the book (events of the past) show what will follow when the little book is opened so that its inside contents will be understood by the scattered tribes; it comprises actual movements in the way of a new kingdom being established on earth. The international chaotic state passes away; an entirely new creation springs up out of the chaos.

In the tenth chapter of Revelation, John describes the scene that results from the opening of the little book.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth, and cried with a loud voice, as when a lion roareth."

This symbol reveals the conditions on the earth at the time the little book is opened and all the seals are broken. In the 6th chap., the results of the breaking of the different seals, one at a time, are described; the general consequence of the breaking of them all, is described in the 10th chapter.

The angel with the rainbow upon his head and with his feet on the sea and the earth, represents the gathering scene of the scattered tribes during the proclamation of the prophetic truth concerning the Messiah and his kingdom. The rainbow stands as a sign of the three and a half years' drought prevalent during the gathering time, and his feet signify the moving masses of the laboring classes in all the countries and on the sea as they, through circumstances, move onward to the throne of the Almighty. As the prophetic leaders of that movement approach the closing up of the week of the covenant, they proclaim in the strength of him who has created heaven and earth and everything therein, that there shall be no more time. The time of the nations is then passed. The week of the covenant develops its preparatory movement and the kingdom of the Messiah becomes established. It is an everlasting kingdom, hence no time or division of time is set apart for it.

It is at this juncture that the prophetic declaration in Dan. 9: 24, has its full application.

"Seventy weeks are determined (set apart) upon thy people and

upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most Holy."

The mystery of God will be finished at the end of the week of the covenant. That mystery has reference to the duality of God's plan. The spiritual or personal development closes with the resurrection of the righteous.

---

## XV.

### THE MYSTICAL BABYLON.

The kingdom of brick was called "*Babilu*" by the Chaldeans, which meant to them "Bel's gates" or the entrance of Baal's kingdom. Although the Babylonian kingdom was absorbed by the power of Medio-Persia, the religious and political rules and customs established in connection with the brick-creation, followed said creation as inseparable elements. Daniel, who was a captive in the kingdom of Baal, was instructed concerning the mystical transportation of the Babylonian god-power from one universal kingdom to another; he was shown how it would trample down Truth and Righteousness and how it would depress the people of Jehovah. The angel explained to him how the fourth universal empire (Rome), by means of its mystical work, would succeed in destroying the truth. After he had shown the prophet how the kingdoms of Medio-Persia and Greece would dissolve, he says:

"And out of one of them (out of one of the four parts into which the kingdom of Greece was divided after the death of Alexander the Great) came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land (Palestine). And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away and the place of his sanctuary was cast down. And a (the) host was given him against the daily sacrifice by reason of transgression and it cast down the truth to the ground and it practiced and prospered." (Dan. 8: 9-12.)

This text, when correctly understood, gives a clear description of the Babylonian mystery, as it continues to prevail, way down to the second coming of Christ. When the prophet had listened to the speech of the revealing angel and he wondered over the matter, he heard two persons speak of the same thing. He says:



"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?"

The answer is then directed to Daniel.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Verses 13, 14.)

The little horn represents the Roman power. That power arose gradually from a small colony of the Latin speaking people. Romulus organized the colonists into a kingdom about 753 B. C., and the city of Rome was built as the stronghold of that people with walls encircling it. That city became a military center where the dragonic power grew up in might; in this manner the fourth universal empire developed and brought under its banner the different classes of people until the world was conquered.

In the light of prophecy, it continues to develop until the second coming of Christ when it will oppose his work and kingdom. The revealing angel declares that it will withstand the Messiah; the angel points out five different purposes that it will accomplish.

1. It should magnify itself to the Prince of the host; 2. and 3. it should cast down some of the host and the stars (leaders); 4. it should take away the "daily" from the Prince of the host; and 5. it should cast down the place of his sanctuary.

*First.* The Prince of the host is the Messiah. He was murdered by the Roman authority.

*Second.* The "*host*" represents the available men of the tribes of Judah and Israel, who could have been used in the service of the Messiah to defend his rights and kingdom. Here we notice that the host is directly referred to as the *Host of the Prince*. It was such a host that was brought out of Egypt and for which the ordinance of the unleavened bread was instituted and memorized. The Hebrew word translated host is "Zeba"—"Zeba Hashamaim," the host of heaven. The Prince of the covenant came at the time appointed for the establishment of the covenant. But, as we have noticed, the movement of the host belongs to the *morning* and the killing of the Paschal lamb belongs to the *evening* of the great Day of the Lord. Hence the prophecy foretells the disappointments which would meet the Messiah, his host and his sanctuary. The *prince of darkness* rules during the night and tramples down the power of Light and Truth.

*Third.* The "*stars*" which the Roman power trampled down were the apostles of Christ. If the time for the restoration of the

kingdom of the Messiah had been at hand in the *evening* of the Day of the Lord, the disciples would have been the leaders of the host—they would have been the very generals who would have carried on the warfare against the antichristian power, or the power opposing the kingdom of the Messiah.

A very plain sign of such a movement is seen in what occurred at the time the Roman soldiers were about to seize the Lord. He had said to the disciples shortly before :

“When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.” (Lk. 22: 35, 36.)

Why this change in the camp of the disciples? The time had come for the Prince of the covenant to make way for the establishment of his kingdom. Had it not been for the fulfillment of that portion of Scripture which pointed to the killing of the Paschal lamb and to the long night that then entered, he would have used the sword there and then against the murdering host that came to capture him.

When the soldiers came to lay their sinful hands on the Prince of heaven, Peter thought the time was at hand to strike. Hence he lifted his sword in order to begin the war. But then the Lord said to him :

“Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?” (Matt. 26: 52-54.)

Then he turned to the priest and captains of the temple that led the Roman legion and said :

“Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.” (Lk. 22: 52, 53.)

The *night* and the power of darkness connected therewith was at hand, and the kingdom of the Messiah must give in until the *morning* comes. In the morning-work, the attacking and assaulting party which has used the sword and by it has crushed the Prince of the covenant, his host, his stars and his sanctuary, shall then perish by the sword. Their own swords shall be for their own destruction. At that time there will be no unfulfilled Scripture that will hinder the kingdom of heaven in carrying on its work to completion. Woe! to the antichristian power then. The scene

is changed, and the down-trodden host will avenge the wrongs the kingdom of God has suffered.

As soon as the Prince of the host was taken away, the chase after the stars or the leaders of the host began. They were slaughtered as unworthy to live on the earth. Because of that the host itself, then living in Palestine, fled away.

*Fourth.* "*The daily.*" The translators have had a hard job translating the word which they have rendered "the daily sacrifice." The word *sacrifice* is added and has no equivalent in the original. The translators did not understand the meaning of the original word, hence they imagined that it ought to be "the daily sacrifice."

The word from which "the daily sacrifice" is translated, (Dan. 8: 12, 13; 11: 31 and 12: 11) is "*Hatamid*" and signifies *continuance* or *that which is determined*. It has a direct reference to the Passover. It points to a Passover-act similar to the one that the Egyptians realized on the dreadful night when Israel stood ready to sever their bonds of servitude from them. The word "*Hatamid*" points to the Paschal-institution and to the Passover-act connected therewith. These two acts are inseparable even in the spiritual dispensation. It is on account of the time intervening between the *evening* and *morning*, that the Passover-act seems to be lost. Moses was told to put the children of Israel in remembrance of that act which to them was so important, also to observe the ordinance from year to year. Moses said:

"And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." (Ex. 12: 24-27.)

That event, with respect to its future fulfillment, is called "*Hatamid*" in the prophecy; it signifies that a similar act will take place at the *morning* of the Day of the Lord. It is determined that it will occur in connection with the movement of the host and the sanctuary when the dispersed tribes are to be brought up to the throne of the Messiah.

*Fifth.* "The *place* of his sanctuary was cast down." In order to understand what constitutes the *place* of the sanctuary of the Prince of the covenant, we must first know what constitutes the *sanctuary* of the same Prince. It will be necessary therefore to consider more carefully the duality of the dispensation of God.

---



XVI.

## THE MYSTERY OF THE GOSPEL.

The mystery of the gospel runs parallel with the mysteries of Babylon, and finally it discloses the Babylonian mysteries and makes use of them as a means to overthrow the mystical "city." The mystery of the gospel develops in

### The Two Dispensations.

The prophetic plan of God is divided into two special dispensations—one of the old and the other of the new covenant. They may be classed thus: the *material* and the *spiritual* or *personal*, respectively.

The birth of the Messiah, which in prophecy means "*the Word made flesh*," constitutes the dividing line between these two dispensations. From that centre—the Word made flesh—the two arms, which mould and bear up the prophetic developments of the dispensations, reach out—one throughout the Old and the other throughout the New Testament-time. The hand of one reaches back to Abraham and moulds him for the position as the father of a great nation; the other hand reaches forward to the end of the "time of the nations," when and where it moulds the *children of Abraham by faith* into a perfect shape preparatory to their inheriting the kingdom promised to Abraham.

The moulding of the different objects God develops during these dispensations, is carried on outside of Babylon. There are *four* special objects which evolve from an insignificant starting-point to a great and powerful development during each one of these dispensations; they are related to each other as the image is related to the mould that formed it. These four objects are: the *Covenant*, the *Sanctuary*, *Zion* and *Jerusalem*. We shall present them in the order of their development in the light of prophecy.

### The Material Dispensation.

When Nimrod's kingly power was established, while Shem, known as Melchizedek, the king of peace, a son of Noah and the first representative of the twelve tribes, still lived, Elohim called Abraham out from "Ur" (fire) in the land of Chaldea where the influence of Nimrod prevailed over the seed of Ham. A short narrative of the history of those two races is enough to show that one race separated from the other in the early times, and that while Ham's seed was engaged in building Babel, Shem's seed adhered

to the government of Elohim and was separated from the kingdom of Nimrod. In that separated state, Shem, who lived 500 years after the flood, became the "*king of peace*" among his descendants.

Terah, the father of Abraham, emigrated with his family towards Palestine but stopped on the way at Haran, where the whole family remained until Terah died. From that time, the history of Abraham begins.

1. *The Old Covenant.* When we say the "old covenant" we mean the *moulding* covenant. It constitutes the pattern or the mould for the new covenant. By a careful study of that covenant we are brought into the prophetic light concerning the new covenant as it is presented in the Scriptures.

A covenant means an *agreement*, a *contract*. It takes two parties to establish a covenant. An agreement is made up between them, which binds both parties as long as the covenant lasts. Covenants between nations and covenants of great importance generally require a mediator—one that holds a neutral position to both parties and one who approves of and settles the terms of the covenant between the two parties.

Elohim first proposed the forming of a covenant to Abraham and told him that if he would go into a country still undeveloped and remain there as a stranger in a strange land, he would become a great man and the father of a great nation. The Lord said, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12: 1—3.)

The language of the Lord here implies that the position and influence of Nimrod as a father and a great king, had impressed Abraham. He saw how Nimrod, by building cities and inventing great human constructions, grew up in power. Had not the influence of righteousness controlled Abraham, he naturally would have done the same as Nimrod. But first the destruction of the human works together with those who enjoyed them by the flood, and then the interference of God in the construction of the tower of Babel, undoubtedly controlled the mind of Shem; he brought over his descendants an influence of righteousness, and they kept themselves in the favor of the Creator of the world by avoiding the building of cities and other great institutions by which the *law of equity* is violated.

In opposition to the very means by which Ham's seed became an influential power on the earth, Elohim proposed to make Abraham as great as a nation through his being a *stranger* in the land—in other words, if he refrained from building cities and costly permanent homes, and instead lived in tents or shelters that could

be removed or left behind at any time, he would become great. Abraham agreed to fill his part of the contract.

“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles (movable buildings) with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” (Hebr. 11: 9, 10.)

The agreement, though opened with Abraham, was not established with him, but he received a supernatural sign as a token that Elohim would eventually fulfill his part of the agreement also.

A great famine in the land of Palestine brought Jacob and his family, by means of the guiding hand of God, to Egypt. Even there, they remained as strangers for 430 years. They lived first as herdsmen, but a great many of them finally were compelled to work in the cities of Egypt—making and burning brick, etc. When thus engaged, Elohim called on them to prepare for a journey into the promised land again, so that they could become subject to the great blessings God had promised them through Abraham. After great opposition on the part of the power of Egypt, they went on a general *strike*, and by the hand of Moses they ventured to break the yoke of bondage and start on their way. The Red Sea divided and formed a way for them, and they passed over to the other side. In the third month they reached mount Sinai. It was there the covenant was established.

Elohim speaks: “Ye have seen what I did unto the Egyptians; and how I bare you on eagles’ wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation.”

The people speak: “And all the people answered together and said: ‘All that the Lord hath spoken we will do.’” (Ex. 19: 4-8.)

Moses was the spokesman or the mediator that closed the agreement between the two parties. “*A kingdom of priests*”—they were to develop as a political and religious power combined, in the same manner as did the descendants of Ham through the influence of Nimrod, but under a different influence than the latter did.

2. *The Sanctuary*. After Elohim had ordained the words of the covenant put in writing, he told the people through Moses that they should make him a sanctuary. Said he:

“Let them make me a sanctuary; that I may dwell among them.” (Ex. 25: 8.)

A movable structure was to be built according to a pattern Elohim presented to Moses when he was on the mount. It should constitute the *throne* of Elohim among his people.



Connected with that throne was the tent of assembly—"a beautiful and costly tent, erected for the worship of God." It was forty-five feet long and fifteen wide; it stood in a court that was 150 feet long and 75 feet wide, enclosed by curtains eight feet high and supported by fifty-six pillars. A curtain divided the tabernacle into two apartments, of which the western one, called the most holy place, was fifteen feet square.

On the east end was the door of the first or holy apartment. In front of that door an altar was built, called the "altar of sin-offering." To that altar the people brought their sacrifices which the priests offered in their behalf as a pardon for their sins. Inside the tabernacle, in front of the door but close to the second veil, stood the "*altar of incense*;" there the priests offered spices evenings and mornings as thank-offerings to Elohim.

The table of shewbread stood on the right hand on entering the first apartment. Two piles of bread, containing six loaves each, were piled up on that table. It was called the "*holy bread*," and none but priests were allowed to eat it.

Opposite, on the other side, stood the "*seven-branched lamp-stand*" or candlestick. It was made of pure gold and was lighted evening and morning at the time of the burning of incense.

The *second* apartment contained the "*ark of the covenant*." In that ark was kept the "holy law"—the words of the covenant. On the top of it was the "*mercy-seat*," constituting the lid of the ark. Around it was a *crown* or border of gold, which the cherubim were represented as looking at. Before that mercy-seat the high priest interceded for the congregation, and the mercy of God was presented as proceeding out therefrom.

*The cherubim consisted* of two beings in the form of man and were beaten out of one *piece* of pure gold of the same kind that the mercy-seat was made; they overshadowed the mercy-seat. They represented the highest earthly forms and powers of creation in harmony and in perfect union. Their own wings overshadowed them.

3. *Zion.* Zion was discovered by King David, and by the direction of Elohim, it was chosen as a foundation for the sanctuary of God. It had *seven hills*, or it was a *seven-hilled* mountain. When David, led by the hand of Elohim, discovered it, the Jebusites had possession of it. A man by name Ornan (cursed child) and his four sons, were threshing wheat there. David first saw an angel with a drawn sword over it. The angel also revealed himself to Ornan and his sons and frightened them. David could then easily bargain with them so as to get control of it. When it was in

his possession he brought the sanctuary there, and it constituted the *centre* of worship for all the twelve tribes.

4. *Jerusalem*. As the descendants of Ham built their capital about the temple of Bel, so did also the descendants of Shem build Jerusalem, their common capital, about the sanctuary of Elohim. Here the tribes assembled together from all parts of the country to celebrate the memorial feasts. As long as they walked humbly in the agreement their forefathers had made with Elohim, a general blessing rested over them, and they gained victory over their enemies. When they gathered up to that *common centre* at the feast of tabernacles (a commemoration of their forefathers' dwelling in tents), their songs were so spirited that it seemed as if the hills and mountains were dancing about them.

David contemplated building the temple of Elohim in place of the tent-building, but his son Solomon was chosen to carry out the project. For that great and glorious temple, all the materials were prepared beforehand, so that when it was put up, not even the sound of a hammer or of any tool of iron was heard there.

When it was dedicated, thousands upon thousands of cattle and sheep were sacrificed and offered as a sin- and praise-offering before the Lord.

*The Messiah* was continually expected to come and restore them into the heavenly kingdom they looked forward to because of the promises of the Lord. They anticipated he would lift them as a nation with special blessings, into a most brilliant and magnificent kingly power under which all, because of the abundance of God's bounties, would become enriched—where a harmonious elevation would gladden the hearts of them all and unite them as brethren with everlasting ties.

### **The Spiritual Dispensation.**

The *material* developments of the old dispensation, a whole chain of them, as it were, constitute moulds for *spiritual* or *personal* developments, to be produced during the new dispensation. Every material object the other side of the birth of Christ has its counter-part in the chain of *spiritual* manifestations and demonstrations this side of the birth of Christ. We now will present some proofs that settle our exposition as a fact.

1. Paul, in comparing the administration of the *letter* with that of the *spirit*, says in 2 Cor. 3: 6-9:

"Servants of a new covenant; not of the letter, but of the spirit; for the letter kills, but the spirit makes alive. Now, if the dispensation of death, engraved in letters on stones, was attended with glory, so that the sons of Israel were unable to look steadily into the face of Moses,

because of the brightness of his countenance—which (dispensation) is passing away—how rather shall not the dispensation of the spirit be attended with glory? For if the ministry of condemnation be glory, how much more does the ministry of righteousness abound in glory.” (Emph. Diaglott.)

Then he refers to the covering that Moses, in order to hide the brightness of his countenance from Israel, put over his face, and says:

“But their minds were obtuse; for to this day, the same veil remains over the reading of the Old Covenant; not discovering that it is taken away by Christ.” (v. 14, 15.)

How is the covering, enclosing the brightness of the Scripture and signified by the covering on Moses’ face, taken away by Christ? That leads us to another point:

2. “In the beginning was the Logos (the Word representing the Messiah), and the Logos was with God, and the Logos was God . . . And the Logos became flesh, and dwelt among us, and we beheld his glory as of an only-begotten from a father, full of favor and truth.” (John 1: 1, 14. Emph. Diaglott.)

At the beginning of the development of God’s infinite power, the Word (since then spoken by himself and by his prophets to the human family and demonstrated by the different objects and movements during the old dispensation) was with God or existed as a part of God. What he has created, and what he by supernatural power has brought forth, are demonstrations of his existence and infinity.

When the Messiah was born, the *Words spoken* and the *Words illustrated* (in the history of Israel) changed form. Instead of that the Words during the old dispensation were demonstrated in *material signs and figures*, they are now *transformed* into “*flesh*.” The *birth* of the Messiah is the *first* demonstration of the Word made flesh. A supernatural occurrence takes place—a *virgin* brings forth a son. It occurred as a *sign* of a *new* revelation of the Infinite—a revelation of the Logos, corresponding with the developments the *letter* brought to light during the old dispensation. It is now a *personal* demonstration of the Word.

It has the very same length of time set apart for the unfolding of its mysteries as was given for the material developments to unfold among the natural descendants of Abraham. Now, as then, *one* movement and *one* object at a time is brought forth. Finally, the *result* of it all is collected together and eternally established as a *memorial* of the wonderful unfoldings of the Infinite.

3. The Lord gives an explicit testimony concerning the change of the old dispensation and the *opening* of the new.



“The law and the prophets were until John; from that period the kingdom of God is proclaimed . . . And it is easier for heaven and earth to pass away, than for one point of the law to fail.” (Luke 16: 16, 17.)

John the Baptist was the *last representative* of the *material* dispensation and the *first* of the *personal*. He began to *proclaim* the kingdom of God. The law and the prophets *were* until John. In other words, the *letter* or *typical system*, illustrating and demonstrating the kingdom of God, ended with John. He introduced a new system, representing the kingdom of God; he began to *proclaim* or preach it. Let us look at the result.

John was a poor homeless man, who from his childhood lived in the *deserts*. (Luke 1: 80.) He was therefore not a representative of the rich and the learned class living in Jerusalem or in any other city, but represented the poorest among the people. A man like him, roaming in a wild state and living on herbs and wild honey, and then appearing in a “raiment of camel’s hair and a leathern girdle about his loins,” would be looked upon in our day as a tramp and would be considered as a vagabond of the worst kind by the representatives of both church and state. But in the *eyes* of God he was the *greatest* man born *naturally*.

None of the leaders in the church, of course, would invite such a man to preach to the people there, hence he started his proclamation in the desert and kept on until he was imprisoned.

The *result*: He gathered the toilers about him and proclaimed to them that the kingdom of God was no longer presented by *typical figures*, but that they should “prepare the way for the Messiah, make the highways straight for him.” After severely rebuking those religious bodies prominent at that time with expressions such as, “O progeny of vipers!” and similar ones, he added, “Even now the ax lies at the root of the trees, and every tree, therefore, not producing good fruit, is hewn down and cast into the fire.” (Matt. 3: 1-12). To-day such proclamations would be considered by the Babylonians as inciting anarchy.

We also fully believe that if the time for the establishment of the eternal kingdom of God had then been at hand, John’s mission in preparing the way for the Lord would have influenced the people to make a *clean sweep* of everything standing in the way of the erection of an everlasting kingdom. His prophetic mission implies that.

Look at the class that gathered around him, that accepted him as a prophet! Was it the church of that day? Was it the ruling element? No, *they* questioned his *God-sent* mission and let Herod imprison and kill him. Who was it then? It was the *poor*

*working class* among the Jews. Let us follow the result of that peculiar mission still farther.

After the *moulding* influence of the Messiah had done its work on the crowd that followed John, what formation did it leave? The apostolic church. How does that compare with the Jewish church?

“And the believers had all things common together; and sold their possessions and goods and divided them to all, as any one had need.” (Acts 2: 44, 45.)

Did the same proclamation have that effect on the Pharisees? No! if any at all, it increased their selfishness. In the apostolic church then, we have another personal formation of the demonstrative prophetic system in the new dispensation. The Lord said:

“Think not that I have come to subvert the law or the prophets: I have come not to subvert but to establish.” (Matt. 5: 17.)

He came to *establish* the *letter* contained in the law and the prophets, by a *spiritual* moulding of the kingdom of God; the spiritual movement and formation that transformed the people into *one united family* entirely independent of the worldly power that existed, was one of the first demonstrations of that great and glorious work. Now we will compare the objects of the new dispensation with those of the old.

### 1. The Covenant of Faith.

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” (Jer. 31: 31.)

Now to the question. Has that new covenant been established yet? “Yes,” say the “Christian” nations. When and where? There is no proof for such an assertion. Mark! the new covenant shall be made with the “*house of Israel*”—the lost ten tribes—and with the “*house of Judah*”—the two tribes known as the Jews. When the Messiah appeared on the scene the first time, the house of Israel did not exist in Palestine, and the Jews rejected him as the representative of Elohim. How then, could the contract or agreement between Elohim and those *two houses* be *tested and established*?

In looking at the shadow in the past, we see that the covenant was proposed to Abraham, and that Elohim confirmed the proposition with the seed of promise; but the *establishment* of the covenant did not occur until the house of Jacob had surrounded Mount Sinai. They were first entirely separated from other people, like Abraham was separated, when the contract was closed between him and Elohim.

The birth of the Messiah was a confirmation that Elohim eventually would make a new covenant with the family of Jacob which now consists of two houses, divided into two separate classes.

When the Lord reached the cup to the disciples—to the representatives of the house of Judah—and said, “Drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins,” he only confirmed the covenant of faith. He declared that it was the blood of the new covenant. What constituted the blood of the old covenant? The blood of animals. But the covenant of the *spiritual* administration is confirmed by human blood, shed by the Messiah or the “Word made flesh.”

Look at the family of Jacob at the time they were about to leave the Egyptian yoke behind them. Lambs’ blood was shed and was painted about the entrances of their cabins. Did that establish the old covenant? No, but it *confirmed* the fact that they were considered worthy of entering the proposed contract Elohim had set before their fathers. Their position as *strangers* in Egypt settled it as a fact that they were now ready to meet the Lord at some place appointed by him for the purpose of closing the covenant with him.

Now we shall introduce Peter, the apostle, that he may give us some light on this important question.

“Reform, therefore, and turn, that your sins may be blotted out; so that seasons of refreshment may come from the presence of the Lord, and he may send him having been before destined for you, Jesus Christ, whom, indeed, heaven must retain till the times of restoration of all things which God spoke by the mouth of his holy prophets from old. Moses indeed said, the Lord your God shall raise up to you, from your brethern, a prophet like me; him you shall hear in all things, which he may speak to you, and it shall be: Every soul which may not hear that prophet shall be destroyed from among the people; and also all the prophets from Samuel, and those succeeding in order, as many as spoke, also announced these days.” (Acts 3: 19-24.)

In this testimony three special points are set before us concerning the new covenant and the circumstances under which it will be established.

1. *The restoration of all things.* That includes in the first place, the restoration of the *lost* ten tribes, also the two tribes—Judah and Benjamin. They will be restored into the promises of the fathers, and those promises are based on the covenant. The restoration of the *two* houses will place them in a condition so as to enable them to pledge the carrying out of *their part* of the agreement: namely, that they will be to the Lord a *peculiar* and *separated* people.



2. When heaven delivers the Messiah to earth again, he will be a prophet *like unto* Moses among his people. The principal part of the office of Moses was his mediating work in the establishment of the covenant. Everything else he did, originated from that contract. Therefore we expect the Messiah to gather his people from the nations first, and eventually, call them forth in large multitudes outside of Babylon where he will establish them in the new covenant.

3. Every soul among that people which will refuse to hear the words of that prophet, shall be rooted out from among the people. Was that fulfilled when the Messiah was here the first time? Was not *he* instead rooted out at that time from among the people? He certainly was. First was John, the forerunner, rooted out, and afterwards the Messiah himself was hung on a *cross*. But this time it will be the *reverse*. Now, as in the wilderness, where Korah, Dathan and Abiram with their families were rooted out because of not hearing the words of Moses, the *disobedient* in the camps of Israel and Judah, after the agreement is closed, will be rooted out also.

Before these classes reach the place where Elohim can take them into his covenant, they will have passed through the Red Sea of wars and revolutions. They cannot be separated from Babylon in any other way. The Red Sea which the children of Jacob passed through before they came to Sinai, was a shadow of the sea of blood that now must be passed through before all the ties of the kingdom of Nimrod are cut off.

## 2. The Sanctuary.

The sanctuary is so closely connected with the covenant that it is inseparable from it. As the covenants cover the two dispensations, the sanctuary likewise is connected with these dispensations. The writer of the letter to the Hebrews states that plainly in the following words:

"The chief thing, however, among those we are discussing is, that we have such a high priest, who sat down at the right hand of the throne of the majesty in the heavens, a minister of the holies, and of the true tabernacle, which the Lord fixed, not man. For every high priest is appointed to offer both gifts and sacrifices; hence it was necessary for this one also to have something which he might offer. If then indeed he were on earth, he could not be a priest, there being those who offer gifts according to the law (who perform divine service for a symbol and shadow of the heavenlies; even as Moses, when about to construct the tabernacle, was divinely admonished; for, see, says he, that thou make all things according to that pattern shown to thee on the mount); but now he has obtained a superior service, even by so much as he is the mediator of a better covenant, which has been in-

stituted on better promises. For if that first one was faultless, a place would not be sought for a second. But, finding fault, he says to them: Behold, days are coming, says the Lord, when I will complete a new covenant with the house of Israel and the house of Judah," etc. (Heb. 8: 1-8.)

The sanctuary of the new dispensation is called a "heavenly sanctuary" because it originated in heaven, and because it develops directly under the power of the kingdom of heaven. It is *fixed* by God, not man. How did Elohim fix that sanctuary?

The sanctuary of the old dispensation is the pattern of that of the new. It was a *movable* structure that the children of Jacob carried with them to the land of Palestine. If it had been a shadow of a *permanently located* structure, it would not have been made to *move* about. That shadow shows that the New Testament sanctuary is also a *movable* structure.

It is fixed by God. How? It is built by the "*spirit of prophecy*." The Spirit contained in the Word of God, spoken by the prophets of whom Moses was the first, is now developing the objects of the new dispensation; these objects, like something formed out of a mould, resemble the objects of the old dispensation. Has the sanctuary of the new covenant appeared yet? Yes, but it has not been developed to completeness because the covenant is not yet established. Holding before the mind that the new sanctuary, in order to throw such a moving shadow in the desert and because it is built by the Spirit of God, must be a living and movable structure, we will again come to the meaning of the term "*the Word made flesh*." That term explains the meaning of the term, the "*spirit of prophecy*." The revealing angel told John, the Revelator, that the "*testimony of Jesus is the spirit of prophecy*." (Rev. 19: 10.) Jesus, being the prophet of the new dispensation (like Moses was of the old) speaks; do you see the results? Moses spoke, and you see what followed. What did follow? The people built a sanctuary or a throne for the King of Israel that he should  *dwell among them*. The Prophet of the New Testament speaks—what is the result? He stood in the temple of the old dispensation, and there he said:

"I will destroy this temple that is made with hands, and within three days I will build another, made without hands." (Mark 14: 58.)

Those words were even brought in before the tribunal of Pilate with the accusation against Christ. He was looked upon as a leader of revolutionists. Even the disciples did not understand him until after his resurrection. Then they knew he meant that his *body* constituted the temple belonging to the New Testament. But his own personal body could not fill the form repre-

sented by the old sanctuary. Paul tells us that Christ is the *beginner* and the *finisher* of the *faith*.

*Unveiled faith* is now to develop in the sanctuary of God. But in speaking of faith, it is necessary even here to make a pause for the purpose of inquiring as to what the "faith once delivered to the saints," means. There is a vast difference between faith as a quality: i. e., trusting in God—commonly called faith—and the faith Paul speaks of when he says, "And before the coming of the faith, we were guarded under the law, being shut up together for the faith being about to be revealed." (Gal. 3: 23.) *Faith under cover* developed the objects of the old dispensation, while faith *unveiled* develops the corresponding objects in the new.

The Messiah introduced that faith. The same faith moulded the apostolic church into its peculiar shape, unc customary to the world. Faith made that church the *visible* body of the Messiah. Paul says:

"Because in him dwells all the fullness of the Deity bodily." (Col. 2: 9.)

The result of the mediatorial office of the Messiah at his first advent is seen in the people who by faith in the kingdom of God, *sold* their possessions, and who like a *united family*, had everything in common. There you see the *body of faith*, or the *visible* body of the Messiah. In other words, it is the living temple of God, fixed by him for his dwelling among men? It is an object developed by the Spirit of prophecy. Is it complete? No, it is the first formation, but still enough to show how the sanctuary will look when it is fully developed. It will not be complete until all the tribes of Jacob are gathered together, nor until the agreement between Elohim and the tribes is fully settled. Its full development requires the entire dispensation.

It has been remarked, "It is the host or worshippers of the sanctuary, and not the sanctuary itself, that the apostolic church represents." In the company constituting the apostolic church, we see both the sanctuary, the pillars and the worshippers. The firm and solid pillars that hold up the frames of the sanctuary, are seen in the experienced apostles. Next to them stands a company whose faith is *tried*; come what may, they stand firm around the apostles like a solid wall. Within that frame is still another company; being young in experience, they cannot constitute the solid wall or the pillars, but they worship the living God there, realizing that he has his headquarters or his throne in that church. Now, to establish our position, we quote the apostolic testimony.

a. In the epistle to the Hebrews, the third chapter, the writer refers to the two tabernacles under the figurative appellation of



the "house of God" and compares Christ as the *Son* of his house, with Moses as a servant in the typical house, a type of things to come, and says:

"And Moses, indeed, was faithful in his whole house, as a servant, for a testimony of the things to be spoken (developed); but Christ, as son over his own house, whose house we are." (v. 5, 6.)

b. Paul, pointing to the effect of the act of reconciliation by Christ, says:

"So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and of the family of God, having been built on the foundation of the apostles and prophets, Christ Jesus being a foundation cornerstone of it; on which all the building being fitly compacted together, increases into a holy temple for the Lord; on whom you are also built up together for a spiritual habitation of God." (Eph. 2: 19-22.)

This text alone is strong enough to substantiate the fact that the people of God, built up *outside* of the institutions of men on the *foundation* laid by the prophets and the apostles where Christ is the main corner (uniting) stone, constitute the temple of the new dispensation, although it is still under construction and not complete; it is from time to time added to, or as the apostle says, "increased into a holy temple for the Lord." How could the prophets and apostles by words and practice lay the foundation for a *material* temple in a *material* city in the sky? Those who *dream* about a temple in the New Jerusalem, are *exposed* by the Revelator, for he saw the city and says:

"I saw no temple in it, for the Lord God, the Omnipresent, is the temple of it, and the Lamb." (Rev. 21: 22.)

c. Paul, in proving that Christ and Bel cannot be united, says:

"What accordance has Christ with Bel-i-el? (Bel is God), or what portion has a believer with an unbeliever? And what connection has God's temple with idols? for we are a temple of the living God. As God said, I will dwell among them and walk among them; and I will be their God, and they shall be to me a people." (2 Cor. 6: 15, 16.)

That testimony refers directly to the covenant and quotes the words God spoke concerning the building of the sanctuary. We are not at all surprised that the builders of Bel's institutions cannot discern the sanctuary of God, because Christ and his kingdom have nothing in common with Bel's kingdom. His people, who by misguiding doctrines have become united with those institutions, are only the *burden-bearers* thereof; they are like the working classes in general, they are *made to toil* and *suffer* in proportion to the *grandeur of the institutions*. But the time is coming when they all will leave those *blood-sucking* "glories" behind them with disgust and join the true sanctuary of God.

d. Paul, in directing Timothy how to minister in the house of God, also states in plain words what that house consists of.

“But if I should delay, so that thou mayest know how to conduct thyself in God’s house, which is the congregation of the living God.” (1 Tim. 3: 15.)

Now we will compare in detail the living sanctuary of the new dispensation with that of the old dispensation.

1. *The altar of sin-offering.* This altar stood outside, opposite the door of the first apartment. The sin-offering when laid across that altar constituted a cross—a shadow or cross under cover reflected from the cross on which Christ was crucified. That altar constituted the means by which the sinner had access to the sanctuary and the presence of God; as a *key*, it unlocked the door of the house of God to the pardoned sinner. In his dying hour Christ cried on the cross, “*It is finished!*” At the same time the *veil* in the temple of Jerusalem “*was rent in twain from top to bottom.*” (Matt. 27: 51.) What was *finished*? The *typical* or the *material* development. The time for the development of a *spiritual* dispensation and sanctuary had come.

2. *The door of the living sanctuary.* The *resurrection* of Christ, based on his sufferings and death as the Lamb of God, constitutes that door. He says, “*I am the door.*”

“Having, therefore, brethren, confidence respecting the entrance of the holies by the blood of Jesus, which way he consecrated for us through the veil (that is his flesh, recently killed and yet is living).” (Heb. 10: 19, 20.)

The body of Christ constitutes the *veil* or the door of the living sanctuary. It was that *flesh*—the body of the *Nazarene*, that hid the living sanctuary from the Jews. It required the *eye of faith* to see through it. And even to-day, many “Christians” believe they are *united* with Christ, but cannot see the sanctifying institution of which he is the door—hence they never enter there.

3. *The holy apartment.* The apostolic church exemplifies that apartment. They are separated from the sinful world by the means of Heaven, thus:

“We have, therefore, been entombed with him by immersion into that death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life; for if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection, knowing this, that the old man was crucified with him, so that the body of sin may be rendered powerless,” etc. (Rom. 6: 4-6.)

In what position does this work of faith place the believers? We shall let Paul explain it:

“For just as the body is one, and has many members, but all the members of the body, being many, are one body, so also the Anointed (Messiah). For, indeed, by one spirit we were all immersed into one body,” etc. (1 Cor. 12: 12, 13.)

The united believers in the Messiah separated from Bel’s kingdom, represent his *visible* body, and as such they constitute the holy apartment of the sanctuary of faith. They have *everything in common* as true brethren. Their *united brotherhood* constitutes a *holy* apartment where the worshippers, daily increasing by new adherents to the sanctuary, realize the influence and presence of God.

4. *The golden lampstands.* The Revelator saw the sanctuary of the spiritual dispensation and noticed the High Priest, whom he describes as the “Son of Man,” standing in the midst of the lampstands, holding seven stars in his right hand. The High Priest then told him to write what he saw, also to write concerning things that were and are to transpire. Then he explains to the Revelator the mystical part of the lampstands and the stars, thus:

“The seven stars are messengers of the seven congregations, and the seven lampstands are seven congregations.” (Rev. 1: 20.)

Then he further explains to John that the seven congregations develop under certain names. From the language of the very first verse in the Book of Revelation, we are informed that the Book contains a *prophetic revelation of things* to be developed. It contains an *unfolding* of the Messianic development from Christ’s ascension to the completion of his everlasting kingdom. Hence, these seven churches as well as other objects there described, came into existence as prophetic developments by evolution or through successive movements among the people, influenced by the Spirit of God. As congregations, they were reflected in the seven churches of Asia Minor.

5. *The table of shewbread.* Shewbread signifies “*the bread of the face*”—the face of God is seen in that bread. The apostolic platform represents that table, and the face of God is seen in the doctrines and practices of the apostles.

6. *The altar of incense.* At the evening and morning oblation, the united prayer of the congregation was connected with the burning of spices on that altar. John saw the same act carried out in the sanctuary of faith, and describes it thus:

“And another angel (messenger) came and stood by the altar, having a golden censer; and to him much incense was given that he should give it for the prayers of the saints on that golden altar, which is before the throne. And the smoke of the perfumes went up for the



prayers of the saints out of the hand of the angel, in the presence of God." (Rev. 8: 3, 4.)

The smoke of the spices represents the *unity* of the praying hearts before the throne of God, the ark of the covenant.

7. *The most holy apartment.* We will begin the investigation of this, the most important part of the sanctuary, by presenting the nature of the ascension of Christ.

"Having, therefore, a great High Priest who has passed through the heavens, Jesus, the Son of God," etc. "For the Anointed one did not enter the holy place made by hands, the anti-type of the true ones, but into heaven itself, to appear now in the presence of God on our behalf." (Heb. 4: 14; 9: 24.)

Such texts are used as bases for doctrines teaching that the spiritual sanctuary is located above the starry regions. The trouble is that even the very heaven itself is misplaced by them.

Does the Scripture mean that Christ, in order to get into the *presence* of God, must pass through the heavens and beyond into heaven? That is the language of the quoted texts. No! he said while yet in the mortal state, "*I am in the Father and the Father in me.*" (John 14: 11.) We shall let the writer of the letter to the Hebrews explain his own language. In referring to the hope placed before or ahead of all true believers in Christ, he states how God, by "*two immutable things*" (his own counsel, and an oath to Abraham to confirm it), has established the fulfillment of that hope and adds:

"Which hope we have as an anchor of the soul, both sure and firm, and entering the place within the veil, where Jesus, a forerunner on our behalf, entered, having become a High Priest for the age, according to the order of Melchizedek." (Heb. 6: 19—20.)

Thus Christ's going into heaven means that he has passed through the *second veil* of the sanctuary, where also the *hope* of his followers is placed. He went *ahead* of them into that *most holy* place. Now the question: How did he go there? By the resurrection from the dead; by laying aside the flesh or the mortal covering, he passed into the *most holy* apartment of the sanctuary of faith. Peter, in referring to the same hope, expresses himself as follows:

"Blessed be that God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and unfading, preserved in the heavens for you." (1 Pet. 1: 3, 4.)

Our forerunner has gone ahead of us to that incorruptible inheritance, which remains to be unfolded by his power of revela-

tion. That inheritance, promised first to father Abraham, is kept in the heavens: i. e., the heaven of heavens yet to be created, or the one which is to unfold its glory and eternal brightness over the seed of Abraham. How will that be done? By a transformation of the old creation to a new creation, illustrated in the resurrection of Christ from the dead—he arose an immortal being.

The most holy apartment of the spiritual sanctuary constitutes the very *centre* of that transformation—hence Christ is there *ahead* of the family of God. He will reveal it in due time. Those who read the Scriptures in such a way as to get the objects of the spiritual administration to be stationary like the institutions of Bel, are still *behind* the cover of faith. As long as faith is at *work* there is *nothing dead, stationary or localized* about its developments; it brings out *one* object at a time. “My Father *worketh hitherto* and *I also work*,” says the Lord. They both work and develop the living sanctuary.

The most holy apartment will not be revealed until the twelve tribes of Jacob have been gathered and have passed the Red Sea. There, formed in a brotherhood outside of Babylon, the sanctuary of God that at present is trodden under foot by the Babylonians, will be seen again. As God’s power centers on the holy assembly, the most holy apartment will gradually unfold and reveal itself to the detriment of the opposing party. The *throne* of God is *there*. The plagues that will exterminate the Babylonians, will be issued from the most holy place.

a. *The Second Veil.* That veil separates the *holy* from the most holy apartment and hides from view the ark of the covenant and the two cherubs, as well as the high priest in his office-work, and the glory of God, proceeding out from the throne. The writer of the letter to the Hebrews explains that the “*flesh* of Christ” (i. e., Christ’s body) constitutes the veil of the “*holies*”—both apartments. But how can his body constitute the veil of the *second* apartment? It is his body, the church, that constitutes the *second* veil. How? Because of a particular *movement* or evolution. They *change position* from a “*holy*” to a “*most holy*” platform, and that change draws a *veil* or *partition* between them and the outsiders. The invisible presence of the *second* advent of Christ causes that *change*. The special condition which develops his followers in the most holy place, is seen in following up the development of the other objects.

b. *The Ark of the Covenant.* This contains the word or law of the covenant—the ten commandments. What does the Spirit of prophecy develop that corresponds with the ark of the old dispensation? In Hebrews 10th chap. we find the answer. The writer,

having referred to the types of sacrifices and offerings, points to Christ and says:

"Behold I come to perform Thy (God's) will. He takes away the first (the types and shadows), that he may establish the second." (The very purpose of the law.) "This is the covenant which I will covenant with them; after those days, says the Lord, I will put my laws in their hearts, and in their minds will I write them." (v. 9, 16.)

After "*those days*," he will perform that wonderful act that will make all believers in Christ of *one heart* and of *one soul*—a commandment-keeping people. They will be so *united* that they, like the *tables* upon which God wrote the law, will hang solidly together. Can such language be applied to or can it fit the "Christian" bodies of our time? No! Their shadows are seen in the *pieces* of the *broken tables* that Moses smashed up when he stepped down from the mount. Some will keep one or two commandments, others none at all.

"*Those days*" refer to the same time Peter speaks of in connection with the second coming of the Messiah when Christ, as a prophet like Moses, will lead his people out from the nations and will unite them into one solid body. Step by step he will eventually bring them into the *most holy* apartment where they, though still in their mortal state, will be so pure and holy that finally they will stand ready for *translation*: i. e., stand ready to be transformed into incorruptibility. The work of restoration gradually brings them up into the most holy state that father Adam occupied before he ate of the forbidden fruit. Then the following will be true concerning them.

"Here are those that keep the commandments of God and have the testimony of Jesus the Messiah."

c. *The Two Cherubs.* The cherubim were made out of pure gold and connected with the mercy-seat. They were also hidden from the people except as they were reflected on the inner veil upon which they were embroidered with silk. (Ex. 36: 35.) In the spiritual dispensation, the cherubs, in order to correspond with the rest of the sanctuary, must be *living, active beings* and closely united with the High Priest when he cleanses the sanctuary. The *type* shows that they are *beaten* out of one piece: they are *united* in *one* and the *same* experience, having gradually been brought (under great pressure) into shape for their high position in the development of the sanctuary. They are brought into the mercy of God and finally, when the judgment of God is revealed on Babylon, they will stand connected with the kingly throne of Heaven. The cherubim were represented as looking at the "crown" formed by the border of the mercy-seat. They are the King's *ambassadors* in his victorious war against the



wicked nations. With respect to their *outward* appearance they can be seen, but their *true relation* to the mercy-seat of God can be understood only by those who constitute the sanctuary or the worshippers therein. It requires faith to understand the mystery of God.

---

Now then, we shall return to the question: What constitutes the *place* of his sanctuary?

Originally the earth was the sanctuary of God. Before sin entered into the world there was nothing to separate the Creator from his creation, and he was then present with the family of man. The redeeming act, as we have shown, includes the restoration of the lost possession, the earth; hence the *land* constitutes the *place* of his sanctuary. The very earth will be sanctified as the place for the sanctuary of God.

The Lord says by the prophet, "I will make the place of my feet glorious." (Is. 60: 13.) This has reference to the restoration-act. The first covenant embraced the land of Palestine, then called the land of Canaan; but the words spoken by the Lord, indicated that the whole earth would finally constitute the place for his sanctified people to dwell in. He says to Israel:

"Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine," etc. (Ex. 19: 4, 5.)

The sanctuary was built as a dwelling place for God. But in the development of the spiritual dispensation, when the spiritual sanctuary passes over into and forms a part of the real development of the kingdom of the Messiah, the whole earth is included in the sanctifying process. The land of Canaan now includes the whole earth, because the race that bears that name has spread itself to all the continents. The Lord, in speaking of the new creation, says:

"The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" (Is. 66: 1.)

The Revelator, in describing the change he witnessed when the old heaven and the old earth passed away so as to give room for the new heaven and the new earth, says:

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." (Rev. 21: 3.)

The *place* where the New Jerusalem will be located, will be sanctified for the tabernacle of God at the beginning of the cleansing process; but eventually, the whole earth will be made a

sanctified place for the entire family of God. Hence the earth must be cleansed from the works of Baal in order to give room for the sanctuary of Heaven. That means war with the nations and the destruction of the antichristian church.

---

## XVII.

### THE MYSTICAL WORK OF DESOLATION.

The mystical Babylon goes on with its desolating work in opposition to the kingdom of God until the time that is marked in the prophecy as "the time of the end," causes a change in its progress. Then it will meet with reverses that will finally bring it to ruin.

Daniel, to whom the angel revealed the Babylonian mysteries, asked one of them he saw in the vision, "*How long shall it be to the end of these wonders?*" Then the angel tells him that the words of the vision should be closed up until the time of the end when they would be understood. If we refer to the eighth chap., which relates one of the visions the prophet had concerning the development of the kingdom of God at the *morning* of the day of the Lord, we will find he was told that the solution belonged to "the time of the end." The prophet relates the circumstances thus:

"And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision." (Dan. 8: 16, 17.)

The *reality* of the vision develops at "the time of the end;" what goes before it are only *shadows*.

The God of Abraham, Isaac and Israel appeared to these men when they were separated from the Babylonians and sojourned in the promised land. He preserved their seed and they became a mighty nation; out of that nation developed the sanctuary of God and the host that belonged to it. That heavenly power conquered the nations that had taken the land as though it had been given to them by the Creator. Israel, to the contrary, had received the same land by special promises and had carried out their part of the contract by being strangers for the sake of those promises. They thereby respected God as the real owner of the land; therefore they had a right to possess it. But because they fell away from God, they were overcome again by the heathen

nations. They had no leader who could lead them to victory; therefore both the sanctuary and the host were brought into captivity and the nation itself was broken up. At the time the remainder of the people of God were brought into captivity, the little horn (Rome) was in power, and having adopted the Chaldean creation with the Chaldean triune god (Baal, Ashtaroth and Tammuz), it exercised all the power manifested by that "divine" representation. They changed the names of the godhead so as to correspond with their pet names and ideas. That god-power has also developed a sanctuary and a host. The vision Daniel saw reveals the work of that sanctuary and its host during the time that is prophetically set apart for Babylonian progress. It continues until the end of the twenty-three hundred years. "Then," says the prophecy, "shall the sanctuary be cleansed." Then shall the sanctuary of the Messiah prevail over the sanctuary of the mystical Babylon; then the most holy apartment will be developed.

### **The Abomination of Desolation.**

"The Abomination of Desolation" is the name the revealing angel gives the power that lays waste the institution of the Messiah and that keeps His people bound to its own sanctuary and host. He reveals its progressive works and says:

"It waxed great, and magnified itself to the Prince, and trampled down the host and the sanctuary... And he shall have intelligence with them that forsake the holy covenant and his arms (armies) shall pollute the sanctuary and take away the daily (Hatamid), and they shall spread the abomination that desolates." (Dan. 8: 10; 11: 30, 31.)

Rome conquered the surrounding nations and absorbed their religious institutions as well as their temporal institutions; hence the final theology of Rome embraced many gods, and different kinds of religious worship were tolerated. In that way the Babylonian system of worship was adopted, also the trinity and incarnation doctrines. After Rome had murdered the Messiah and some of his apostles and had destroyed the Jewish nation and its temple, it adopted the name *Jesus Christ* among the names of their gods. Thus it spread its abomination—its temple and worship—while at the same time it trampled down or brought under its power the place of the sanctuary of God. The prophecy reveals its work of abomination and shows that it continues until the end of the time of the Gentiles.

### **The Two-Horned Beast.**

In the same chapter that describes the development of "the ten-horned beast," and in the same connection, we find a symbolic description of the process by which heathenism became



christened: i. e., how heathenism was absorbed by so-called Christianity and the name *Christian* applied to the whole—a modern baptism, as it were. John saw it arise and describes it thus:

“And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a (the) dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.” (Rev. 13: 11, 12.)

1. *Its “coming up.”* A sect of philosophers called “Gnostics,” arose in the first ages of Christianity after the apostles were slain, who declared that they, exclusively, had the true knowledge of the Christian religion. They formed a system of theology corresponding with the philosophy established by Pythagoras and Plato, and they interpreted the Scriptures so as to agree with their philosophy. This sect, on account of its pretending to have great learning and on account of its tenacity in attaining worldly gain, something directly contrary to the doctrine and practices of Christ and his apostles, developed very rapidly and became famous among the higher classes. Their toleration of heathen worshippers and their amalgamation with them made them less objectionable to the Romans than Christ and his true followers; therefore they gained the sympathy of all classes and especially the heathen priests.

In the year 325 A. D., when Emperor Constantine called on the religious leaders within the Roman kingdom to meet together and discuss different doctrines, the Gnostic sect was the most powerful. Headed by the silver-tongued leader from Alexandria in Egypt: namely, *Athanasius*, they gained the favor of the Emperor and his associates with the result that their peculiar religion was then accepted as the religion of the state; their religion received, then and there, the name “Catholic” or common religion.

A historian, viewing the change which that unlucky step brought with it among the true followers of Christ, says:

“About 300 A. D., the shaky Roman kingdom had six emperors at the same time, the youngest and shrewdest of whom was named Constantine, whose cunning plans were favored with good luck. One of his co-regents died, another was put to death because he planned to destroy his co-regents; and the four who remained, united, two against two. Constantine united with Licenius, the most powerful, and their opposers were conquered and killed. Now it remained for the two last ones to turn against one another. It so happened, and Constantine, by lucky strategy, became the conqueror. He declared himself a friend of the Christians, and pretended that he, in a dream, had seen a cross and had heard the words, ‘By this sign thou shalt conquer.’ Many thousands of the Christians who formerly had kept themselves concealed, now stepped forward as warm friends of the Emperor, and they were willing to sacrifice life and blood for his honor. Licenius, after a long continued war and after many treaties had been made between them,

was finally beaten both on land and sea; he delivered himself up and on his knees asked Constantine to spare his life. Constantine promised him liberty, but accustomed for a long time in breaking covenants, he did not keep his promise, but executed him. Then, in the year 324 A. D., he was the sole ruler of the Roman kingdom. He did not like to live in Rome, but in order to make himself a name by building grand edifices, he rebuilt the old city of Byzantium . . . . As other cities distinguished themselves by the magnificence of their temples, therefore should the place of his residence also boast of pompous Christian churches. His court was exceedingly sparkling, and his feasts were sumptuous; hence his worship was also showy. The teachers and bishops, before poor and humble, were now seen in pompous costumes. Their naked and simple meeting houses were exchanged for magnificent church edifices, decorated with gold, silver and costly stones and wood work, and they were sprinkled with odorous waters and incense. The churches, which unto this time had lived in obscure remoteness, now contrived public procedures." . . . "But alas," adds the historian, "from that time the quiet, mild, lowly and submissive spirit, which Jesus Christ had told his disciples would constitute a sign whereby they should be able to recognize each other as his followers, was lost." (Bredow's history, Vol. II, pp. 454 and 457.)

2. "*And he had two horns, like a lamb.*" Horns as symbols represent powers. In this connection they represent the powers by which that new beastly creation pushes its work onward. The similarity of its horns to the horns of a lamb indicates their innocent appearance to the people who were and are subject to their powers. They were unable to discern the beastly nature of the organization, something that can be detected in the light of the doctrine of Christ only, by a comparison of the doctrine and practices of the beast with that of Christ and the apostles. The beast imitates Christ, but instead of being a true lamb, representing innocence and purity—the symbol of the true Messiah—it is beastly and brutish in its practices. In fact, it is the antichristian power that then began to develop, which by this prophecy is revealed in this manner.

As these *lamb-like* horns are imitations of the powers Christ made use of in building his spiritual house, the *apostolic church*, they consequently must represent the powers that converted heathenism into Christianity. We will first inquire: What powers did Christ make use of in the formation of his spiritual house? In other words: What constituted the means he used, whereby individuals were brought into faith, and whereby they were kept together in faith as one body?

Christ was and, in his own person, represented the *Word* of God; therefore all power in heaven and earth was concentrated in him. Thus his name, *Jesus the Messiah*, constituted the *authority* by which he himself and the apostles did the evangelical work and converted sinners to the *faith*. In and by his *name*, as the *Word*

of God, the earth is to be redeemed from all sinful beings and works, and is to be restored as an eternal home for the righteous. That *faith* was presented in the proclamation, "*Repent ye, for the kingdom of heaven is at hand.*" The Word of God constitutes the converting power.

In the 17th chap. of John we find an answer to the same inquiry. A few expressions will be sufficient to convince the truth-seeker. Speaking to the Father, the Lord says:

"I have manifested thy name unto the men which thou gavest me out of the world . . . . Holy Father, keep them in thy name by which thou hast given them me, that they may be one as we are. While I was with them in the world, I kept them in thy name," etc. (v. 6, 11, 12.)

The name, *Father*, represents the organization of the church. As a Father for the converted and returned children, he keeps them together by means of his eternal Father-name and the Spirit of truth. The church, established in the faith of the Messiah, constitutes the temple of God where he, as the Father, dwells and executes his laws. (2 Cor. 6: 16.) The seat of the living God is by faith erected in the congregation of the saints where his fatherly attributes are displayed, and where, like the beams of the sun, they warm the church and keep it in a healthy condition.

Now then, let us turn our attention to the formal church, in order that its construction and organization may be compared with the construction and organization of the apostolic church. When the emperor held out an inducement to the Christians, consisting of the protection of their religious movements by civil law, the worldly-minded among them, of course, eagerly grasped it. In order to be legally incorporated it was necessary for them to *adopt a name*, and so they did. The leaders agreed upon a suitable name, under which they could be *properly* presented before the legislative body; that *name* was "*The Holy Catholic Church.*" Then they began to *act* under that name. In that name they authorized their missionaries to go out among the heathens and convert individuals to the Catholic faith. Now mark! When an unbeliever was converted and brought into the church, in and under what *name* was he brought there and presented as a member of the church? The name adopted by the church, of course. The name of Jesus was used, but it was misplaced, because another *name* crowned the body of the church which was organized in conformity with the world.

If the leaders had retained the name of *Jesus the Messiah* as the apostles did, the church would never have been incorporated under the laws of the civil government. A government is established as a protecting power of the world, but conversion to the



name of the Messiah leads the believers out from the sinful world. Christ says of his followers:

"I have given them thy (the Father's) word; and the world hath hated them, because they are not of the world; even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." (John 17: 14—16.)

Just because his followers were in no way united with the world, the Lord could present them to his Father as *converted* and *returned* children, who were to be preserved *as such* for the kingdom of the Messiah.

Again, we will follow the movement of the formal church and notice how the *second horn* on that religious creature cropped out. As soon as the church was incorporated under and protected by the imperial throne, the leaders of the church formed a body called the "*holy council of the church*;" they *enacted laws and regulations*, by which the church as a whole should be governed. Everyone who obeyed those laws was considered a true member of the church; but if anyone dared to oppose the laws, he was in the first place excommunicated, and then, if very obnoxious to the "council," he was legally prosecuted and killed. That was a *mighty horn* in the church, as millions of martyrs have witnessed and experienced, having endured torture of every description and death-punishment.

The reader can see at once that this power formed a *father-seat* in the church, and that it was this very seat that finally permitted the head-leader of the church to be seated there as the pope or father. The seat of the *true Father* became *desolate* and another father was seated there instead. Christ prophesied of that change when he said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (John 5: 43.)

The two-horned beast was thus formed, and it pushed its way with its *lamb-like horns* until it had remoulded the whole Roman kingdom and had subjected it to the Catholic faith and its high council. But did it stop there? No. We find that the prophecy points out its onward march *down to the end of time*. Therefore, we must find that the same beast with its two horns is still at work creating and building up spiritual buildings—imitations of Christ's. Now let us observe, for example, one of our modern religious organizations: for instance, the "Seventh Day Adventists." As they claim to be a *true type* of the apostolic church, standing ready for the heavenly translation, they should be able to stand an analytic test.

The head of that organization began to develop in 1845. Dur-

ing the first years it was not organized under any name; but as the child, as it were, grew up into manhood, the leaders, in order to obtain legal rights and protection from the civil government, *incorporated* it under the civil laws and called it "The Church of the Seventh Day Adventists." In *that name* they issued credentials to the preachers of the denomination, who, in the strength of the *same name*, brought converts into the faith of their church. Now then, we see the work of one of the horns of this beast; we shall proceed to look for the other.

The leaders, in order to control the branches of the church that sprung up in the different states, considered it necessary to form a general *head-power*, having the authority to act as a government over the entire church. They named it "*The General Conference*." Concerning that *father-seat*, the prophetess leading the sect gives her heavenly (?) testimony as follows:

"When the judgment of the General Conference, which is the highest authority God has upon the earth, is exercised, private judgment must not be maintained but be surrendered." (Testimony 25, p. 44.)

What *voice* is it that forbids the exercise of *private judgment*? It is the very same father-voice by which *millions* have been *butchered* for exercising *private judgment*. The voice of the heavenly Father is *checked* by the voice of one sitting in the father-seat of the church. Let anyone question that assumed authority and he will soon find it to be very horny.

Now, a brief comparison of the heavenly and the beastly procedures in forming spiritual organizations, may be to the point.

a. *The heavenly procedure*. *First*: the individuals, by free exercise of private judgment are entirely separated from or *cru-cified* to the world, its institutions, its customs and its practices. *Second*: in and by the name *Jesus the Anointed*, they are adopted by the government of Heaven. *Third*: the heavenly Father dwells among them and by his *name* as the Father, he keeps them in the Word; by the Word he controls them, and leads them from glory to glory because of their freedom to exercise private judgment. The spirit of *truth* melts their hearts together, so that they become *one*—even as Christ, the *Word*, and the Father, are *one*.

b. *The beastly procedure*. *First*: the individuals are converted to a theoretic mould of doctrines and dogmas which is represented by the *name* of the sect; here the exercise of private judgment is kept within certain bounds. *Second*: within these bounds, the *sect-name* covers or shields them as religious beings, adopted by the civil government as children of an organization *legally incorporated* and constituting a *part* of the *civil government*. *Third*: as a church, the arms of the civil government pro-

tect them as long as they follow the customs and practices of the world, and in case of danger from outside parties, the red dragon stands ready to defend them with its fire-vomiting batteries. They in return, show their loyalty to their *protector* by humbly bending before the *father-seat* which represents the corporation and where the *echo* of the dragonic father-voice is heard. Thus, they are entirely mixed up with and are inseparable from the Babylonian institutions and power.

3. *And he spake as the dragon..* This two-horned beast recommends the arm of force. At the conference at Nicea, 325 A. D., Emperor Constantine incorporated the Christian organization under the laws of the civil government. The Christians, in accepting the treaty, volunteered to assist the army in supporting the government. Right here that two-horned beast was brought into shape for carrying on its imitating work of moulding Christianity so as to make it correspond with the institutions and practices of a God-forsaking world.

4. *"And all the authority of the first beast he executes in his presence."* (Emph. Diaglott.) As soon as that new creation was adopted by the government, it began to exercise civil power in the strength of the Roman laws, and in a few years it executed *"all the authority of the first (the ten-horned) beast in its presence."* The civil government gradually yielded to the influence of the "Christian" corporation, until *all* the civil and military authorities were *centered* in the papal chair. In other words, the Babylonian power, inherited and enlarged by the Cæsars of the Roman throne, was passed over to the "Christian" bishop, whose position with respect to the government was as an adopted child and, consequently, as an *heir* to the same crown. The adopted child inherited the *office* and *estate* of its father.

The absurd claim made by the S. D. Adventists that the United States of America is that adopted child which executes the authority of heathen Rome in the presence of that power, is too ridiculous to be corroborated by anyone. Of course, it is ignorance with respect to both history and prophecy that gives such delusive doctrines the opportunity to capture thinking beings. When once captured, the sect deems it necessary to condemn their *free exercise of private judgment* for the purpose of keeping the captives from investigating.

How could the United States execute the civil authority of the Roman Monarchy in the presence of the last-mentioned power? It is just as impossible as it would be for some individual in America to execute the power of Constantine to-day in the presence of that emperor. It cannot be done. This claim, that the United States constitutes the two-horned beast, is absurd, also the



argument that the above is true because this country has "risen up out of the earth" quietly. History shows that this nation has grown up quietly because of immigration from Europe and other countries; but on the other hand, it has had two terrible wars, which have shaken its very foundation.

5. "*And causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed.*" Here we have a testimony confirming the fact that the two-horned beast is at work this side of the temporal fall of papacy also. It was the two-horned beast that created the papal head by uniting what it calls "Christian doctrines" with the civil government. The wound of that head consists of the *lost* temporal power. This *lost* civil power is divided between the monarchs of Europe. These monarchs, having been affected by the influence of Protestantism, allowed the old Roman throne to rest on its ecclesiastical foundation only. Now, when the working classes in every country threaten to overthrow the civil governments, the two-horned beast (the religious powers in *every land*) unites its strength with the governments in order to preserve Babylon from destruction. It is on account of the threatening labor movement that the leaders of the nations club together in order to form the league of nations. The object of that league is to crush the labor movement.

Mark! The two-horned beast is not confined to Catholicism alone, but works its way upward even among the Protestants; its mission always is to unite the human family with those things that are *temporal* and *visible*, and to combine man with the works of his hands for the purpose of worshipping Mauzzim and embracing the works of Baal.

The governments are strengthened by the support of the church, and in return they give more room for ecclesiastical influences. As they all (the governments and the churches) have one common enemy to oppose, they become *united* in that one thing: viz., to raise their might as one man against the terrible destroyer they see in the approaching revolution. We have shown before that the pope is seated on the *centre-seat* of Babylon; as soon as the labor movement shakes its foundations, he, in universal defense, becomes the main head. From him a strong influence will go forth to sustain the kingly powers.

"*He causeth the earth and them which dwell therein to worship the first beast.*" This two-horned beastly organization appeals to the inhabitants of the earth to heal the wound inflicted by Protestantism on the papal head of the ten-horned beast. The Spirit of Truth which actuated the leaders of the Protestant movement, is finally depressed by the different Protestant churches, and then they naturally flow together and by the Catholic spirit, the spirit

of the world, they are led so that they become united in their work of opposing the movement brought about by the Messiah. Because of the worldly position of the Protestants, the kings and presidents representing the Protestant nations unite again with the Catholic powers in order to sustain the power of the world. Therefore the beast, of which the angel says to John that it "was and is not," shall ascend out of the bottomless pit (the bosom of militarism), and the dwellers of the earth shall wonder at it. (Rev. 17: 8.)

With lying signs and wonders this beast will oppose the servants of God and carry on a deceptive work, in order to hinder the Messianic movement. Christ says he saw devils fall from heaven, and at the time the kingdom of heaven reveals itself in power with wondrous signs, the kingdom of darkness will display its lying wonders, in order to draw the people's attention away from the movement of Christ and from his kingdom.

### **The Image of the Beast.**

The beast represents the creative power, and the image, that which said power creates. In the 17th chap. of Revelation, we find a description of the creation made by the two-horned beast. It is a woman who is seated on the ten-horned beast. When John saw that beast arise, no woman was sitting on its back, but when he saw it the second time, his special attention was called to "the judgment of the great whore that sitteth upon many waters." Thus the ten-horned beast is here represented by "many waters" which, by the angel, is interpreted to mean "peoples and multitudes, and nations and tongues." (Rev. 17: 15.) And then he saw a woman, which he describes:

"And I saw a woman sitting on a scarlet beast full of blasphemous names, having seven heads and ten horns. And the woman was clothed in purple, and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup, full of abominations, and the impurities of her fornication; and on her forehead a name written, Mystery, Babylon the great, the mother of harlots and of the abominations of the earth. And I saw the woman drunk with the blood of saints, and with the blood of the witnesses of Jesus; and having seen her, I wondered with great wonder." (Emph. Diaglott.) (Rev. 17: 3—6.)

The mystical Babylon is here represented as complete; it is also represented in its opposing work against the kingdom of the Messiah at his second advent. In the light of the dual plan, it becomes easy to comprehend this mystery.

The Creator of the world revealed the kingdom of Babel to Nebuchadnezzar by the figurative representation of an image. Through Daniel, God explained that its four constituent parts re-

presented so many universal kingdoms. We have shown that these kingdoms were developed by the brick-creation.. The image of a *man* represented the development of that creation under the influence of heathenism. The image of a *woman* constitutes its counterpart, which develops under the influence of Christianity as it was accepted and shaped by the Gnostic party and the Roman government.

The student of prophecy cannot help noticing the close relation between the Book of Daniel and the Book of Revelation. All prophetic objects in the Book of Daniel are illustrated in the Book of Revelation also. A thorough comparison proves the prophetic system to be of a dual or double order: i. e., it reveals a type and an anti-type, or a shadow and a reality.

The image which is to be created, will be made for the benefit and advantage of the ten-horned beast. Thus, the two-horned beast is the image-builder for the ten-horned beast. By noticing the relation the image, when complete, holds to the ten-horned beast, it will help us to understand how it is constructed, also the formations it consists of. Both Daniel and John have described the *ten-horned* beast, and John has introduced the subject *twice*.

When John saw that wonderful object he was brought down to the day of judgment by the Spirit—thus down to our present time. The angel placed him in the desert, outside of Babylon, the brick-creation. There he could see the whole formation put together, in activity to destroy the *saints*. John was astonished at the sight of that terrible formation and the work carried on by it. Although he had seen the ten-horned beast before, there was something connected with it now that mystified him; the angel explained to him the mystery.

"The beast," he said, "was, and is not, and is about to ascend out of the abyss" or "bottomless pit." In other words, the beast you see now is the same one you saw once before, but during the time the fifth head has been wounded, it seems as though it has not existed. But now, the wound is healed up and the beast is rising again; this time it comes directly from the "bottomless pit."

This pit or abyss represents the factories that manufacture fire-arms, which factories now exist everywhere within Christendom. It is a bottomless deep which constantly pours forth a mighty stream of implements of war in preparation for the great day of slaughter. In connection with this creation, the old beast that conquered Christ, his apostles, his host and his sanctuary, rises anew to meet him at his second coming in order to withstand his kingly movement..

*The wound is healed up.* Protestantism inflicted a terrible wound on the fifth or the Catholic head so that it lost its tem-



poral power; this head was subdued under the rule of Protestantism. But now, in the united military move of the nations, when the Protestant and Catholic powers unite to subdue what they call the "Reds," the old beast is again rising on its feet and comes up to carry on a great slaughter. In creating the image it regains that power.

We shall step back to Rome and notice what took place among the people of the *divided* kingdom after the toes of the image that Nebuchadnezzar saw had developed. Did the stone then smite the kingdoms to pieces? No! What did happen then? Instead, the two-horned beast began its moulding work on the people. A few hundred years passed by and all the Roman people, by religious agitations and church organizations, were remoulded into a religious body and were held together through the influence of the pope. Now look at the feet of the image. Do they still remain? Yes, certainly!

The religious influences of the bishops of Rome and Constantinople divided the Gnostic or Catholic church into two principal parts: the Greek and the Latin churches, which still remain separated under different heads. Thus the two legs arose from the ten kingdoms which constitute the feet of the image under construction.

*The Reformation begins.* The Protestant power, like the Catholic power before it, appeals to the world to unite with its movement. And as it moves on, it converts Catholics to its creeds. Although it separates its followers from the heads of the former churches, still it does not separate them from the Chaldean brick-creation; instead, it leads them to continue the work of building temples just like the Catholics or the heathens do. Hence, it sustains and promotes the "abomination of desolation." It also adopts the system of having standing armies, thus carrying out heathen customs and practices. Having higher professions, it rises above the organization from which it proceeded, but in uniting itself with the same heathen institutions, it becomes one body with it. It constitutes the belly-part of the image.

*Reformed Protestantism.* A new religious movement was started again within the ten kingdoms, which movement, like Luther, proclaimed that "worldly and spiritual things should not be mixed together." It called the preceding churches "the churches of the world" and declared that they were in opposition to the doctrine of Christ and the apostolic church. That movement brought out, especially from the Protestant church, a great amount of material, of which it built a new creation. But as soon as it had brought the people outside the brick-creation of the Protestant church, it began to follow up the same practice: namely, that of leading its

adherents into "Babilu" or back through the gates of Baal into his kingdom, just like the older churches.

The Reformed Protestant church, the breast of the image, also became a corporation, incorporated under the laws of the state, and in that mould the breast of the great image developed the two arms—Methodism and Baptism. This, the third constituent part of the image—although it professes to be holier than the churches it has been separated from because of their connection with the brick-creation—rests wholly on the worldly foundation that keeps these organizations together. It is the mystical tower of Babel they build up.

Now then, we have one constituent part of the great image left: namely, that portion which constitutes the neck and the head. It is on the face or forehead of the woman that the name "Mystery, Babylon" is written. John saw it there. Hence, the religious organization that represents the forehead must be the most perfect representation of the mixture of heathenism and true Christianity.

The apostle Paul asks the question, "What concord hath Christ with Belial . . . And what agreement hath the temple of God with idols?" It was that separating line the apostles labored to keep discernible before the followers of Christ. The kingdom of Christ and the kingdom of Baal have nothing in common. They can never mix together so that they can become one, because Baal's kingdom is of this world and the Messianic kingdom is not of this world; it represents a *new creation*. Yet, the face-representation of the image exhibits a most complete mystical mixture of the elements of the two kingdoms so different from each other—a mixture consisting of the revelation of God concerning the spiritual kingdom, and the developments of the kingdom of Baal. They are mixed together so well, that it requires the special grace of God to detect it. It is an apocalyptic or mystical creation that no one can comprehend unless he stand in the prophetic light. *Apocalyptic creation* has reference to the revelations John received concerning the second coming of Christ and his kingdom, contained in the Book of Revelation.

Of the two movements representing the neck and face, respectively, the Mormons were the first to proclaim a message to the world that they stood in the light of those revelations. By their leaders they were led to build a Zion of brick and stone; thus they began a mixture of a higher order than their predecessors. The neck of the image, therefore, was created by that organization.

Next in order, we notice the great "Advent Movement." That movement proclaimed to the world that the second coming of Christ was at hand and that, in order to meet him in peace, a

separation from the world and the worldly churches was necessary. The prophetic light that then shone, required that the people of God should become a separated and holy people; no material churches or institutions should separate the believers from their heavenly Bridegroom.

This movement came to a sudden stop and the Advent people were divided into two distinct classes: "the First Day" and "the Seventh Day Adventists." The First Day Adventists stick to the doctrines which their original leader, William Miller, proclaimed; but the Seventh Day Adventists advanced under the leadership of Mrs. Ellen White, a woman who claimed to have had special communications with one she called "Jesus." Her testimonies were formed into an apocalyptic doctrine which they claim to be the prophetic light, contained in the Book of Revelation. Under her leadership, the people assumed the position (pointed to by the angel to the Revelator) which the *remnant* of the seed of the persecuted woman in Rev. 12th chap. will occupy after the new covenant has become established: namely, during the three and one half years that remain of the week of the covenant. They claim, in other words, to be that "remnant seed," who "keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12: 17.)

The seed referred to in this text, appears on the scene of persecution after "the time of tribulation" as a remnant which remains of the seed that is to be subject to a great persecution in the hands of the international armies. As that persecution has not occurred yet, the remnant cannot come in question at this time. When it does appear, it will fully represent the condition required by the covenant. They (the remnant seed), like Christ and the apostles, will be entirely separated from the works of Baal, the brick-creation.

The S. D. Adventists, on the contrary, unite their high profession with the brick-creation and all the institutions that have originated from Baalism; consequently, they belong to it. It is really wonderful how the leaders of these people have mystified the doctrines of Christ by mixing them with the works of Baal. Every truth applicable to the people who will have *gone out* of Babylon as a result of the work of the Messiah at his second coming, that sect has applied to itself, while on the other hand, it has united itself so thoroughly with Baalism that it is really inseparable from it. It is a corporation united to the world by the laws of incorporation just as much as the Catholic Church, and yet it claims to have gone out from Babylon.

Thus, by following up the prophetic chain and comparing it with the profession of the above-mentioned sect and its Baalistical works, it can truly be said that it represents the face of the woman



on which is written "Mystery, Babylon," etc. By its adherence to the brick-creation it becomes united with all the other religious corporations, and by its high profession, it has placed itself above them all, claiming that Jesus has ordained a special leader to guide it by means of direct communications, in order that its adherents may meet Christ at his second coming. It is the deepest and most cunning work of spiritualism. To those who understand the nature of it, it appears as the "depths of Satan"—the work of Jezebel. (See Rev. 2: 18—24.) This testimony of Christ also points to a spiritual Jezebel, Baal's daughter, who in the last days deceives the people of God.

### **The Salvation Army.**

The two-horned beast continues to create until the Babylonian mysteries are complete. The whole creation consists of a perfect image of the kingdom of the Messiah—an imitation of that kingdom. It is the kingdom of Antichrist, who builds up a kingdom on the earth and rules therein instead of Christ. And because of his cunning work in mixing together the spiritual development of the kingdom of Christ with that of the kingdom of Baal, he even allures the people of God to sustain him in his artificial developments. All the leaders of the religious people begin their movements by a proclamation that they are leading them out from Babylon. But, as soon as they have many enough under their power, they lead them back into the Babylonian mysteries and keep them there. And so it goes on until the movement symbolized in Rev. 18: 1—4, becomes a reality.

"*The Salvation Army*" movement is another production of the false prophet, and in the prophetic light it constitutes the very crown of the woman image. It constitutes a link between the other religious organizations and the world; when it is fully completed, it unites them with the crowned heads of the *different* kingdoms. Thus, it is an essential link which completes the entire creation of Baal as a crowned image or as an imitation of the kingdom of the true Messiah. Before we step onward let us look the ground over once more.

We have shown that the promise God gave Adam and Eve concerning the seed of the woman, was applied to Nimrod by Nimrod's followers, because he built the tower of Babel, the first gate into the kingdom of Baal. That tower was sanctified as the most holy church of Baal, the temple of Jupiter; the name Jupiter was the guiding star. Nimrod began the anti-Messianic movement and opened the way for the development of the great image that Nebuchadnezzar saw, which image developed into four universal

kingdoms. That image constitutes an imitative symbol of the new Adam restored in his possession. If such is the case, we ask: Where is the mate of the image that corresponds to Adam's mate, Eve?

Emperor Constantine, representing the kingdom of Nimrod, united the name of the true Messiah with the Roman gods and mixed the Christian religion with the works of Baal—thus a Babylonian mixture, intended to allure the people of God into embracing Baal in the name of Jesus Christ. Here then, is mixed the spiritual leaven, which, by its fermenting action, has raised the great image in the form of a woman, who is seated on the ten-horned beast when this last-mentioned creation ascends to make war with the true Messiah. This woman is the imitating Eve who claims to be the bride of Christ; as such, she is crowned as a queen.

In Rev. 16: 13—16, we find a prophecy that points to a religious movement, the aim of whose onward march is the gathering together of the crowned of the world for war. It is a movement that attains its highest development at the time the second coming of Christ is about to occur. The prophecy reads thus:

“And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three impure spirits, like frogs. For they are spirits of demons, working signs, which go forth to the kings of the whole habitable, to gather them together for the war of that great day of the omnipotent God. (Behold! I am coming as a thief; blessed is he who watches and keeps his garments, so that he may not walk naked, and they should see his shame.) And he gathered them together into that place, which is called in Hebrew, Armagedon.” (Rev. 16: 13-16. Emph. Diaglott.)

This is a very important prophecy, which is seen by the Lord's own solemn warning inserted in it concerning his second advent. This shows that the movement is antichristian, whose aim is to lead the people astray regarding the true position with respect to the meeting of the true Messiah, and finally, whose aim is to lead the kings to war. This prophecy sheds light on this antichristian movement in showing what power produces it. There are three objects whose mouths create it. It comes to the scene of action through the mouths of the dragon, the beast and the false prophet.

The mouth, we understand, symbolizes the doctrine and the commanding force. The mouth is the organ of speech; an object coming out of it signifies an agent or a ministering (clerical) power, acting under the control of the mouth it proceeds from. Christ says about the Word of God, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matt. 4: 4.) By this we understand that what proceeds from the mouths of the dragon, the beast and the false prophet, consists of an imitation of that which has proceeded from the

mouth of God. It is the religious doctrines of Baalism that lead the people astray from the prophetic truth revealed by God.

*The mouth of the dragon.* "Dragon" is the prophetic name applied to militarism. An agent coming out of the mouth of militarism develops and acts as a military organization and is under its command.

*The mouth of the beast.* The beast represents the worldly powers and institutions; a ministering power coming out of its mouth resembles, in its organization and actions, the power it proceeds from and is controlled by.

*The mouth of the false prophet.* That prophet is an imitation of the true prophets, and his prophecies or doctrines are in the interest of Antichrist, in opposition to the true Messiah and his kingdom. An organization that proceeds out of his mouth, controlled by his doctrines, acts as an instrumentality for him and promulgates his ideas and his kingdom.

Now look at the *Salvation Army* in the light of this prophecy, and see if it does not fit the description. From whose mouth has the doctrine come that has shaped and organized the Salvation Army into a military organization, acting under military command? Has it come from the mouths of Christ and his apostles? No! Then again, look at their system of taxation; look at their method of organizing companies which carry on systematic mendicant charity-drives under official commands, making the poor poorer and the controlling commanders richer, from year to year. Did such a doctrine come from the mouths of Christ and his apostles? No!

Regarding their religious doctrine, a person only needs to be versed in the doctrine of the false prophet to know that their doctrine flows out of his mouth and is controlled by his spirit.

*"They go forth to the kings of the whole earth."* All the Reformed Protestant movements have separated from the positions held by kings—representatives of the works of man. By means of special edicts, the kings have given them what is called "law-binding freedom" to carry on their religious work. The Salvation Army, on the contrary, aims to capture the crowned heads and to get them personally interested in their religious movement. They are now on the way to gain their object. Their spirit and their organized activity corresponds with the carnal mind and its comprehension of the life, doctrine and work of Christ.

Those outside of the testimony of Christ and the Spirit of prophecy, cannot detect the deception they are subjected to in being caught by that deceiving influence. Christ reveals it in the following words:

They (the spirits that control that agency) "go forth to the



kings of the whole habitable, to gather them together for the war of the great day of the Omnipotent God." At the time the Messianic movement stirs the world, that spiritualistic agency, then exerting an influence over the ruling classes in every country, inspires the kings and rulers to go to war against the people controlled by the true Messiah. Then the true office of the Salvation Army will appear in its full glory. Christ says he comes as a "thief," and those that represent him in his movement will be looked upon as thieves and robbers. When such a religious organization, looked upon as being an institution of God, raises its voice against the Messianic movement and points it out as the work of Antichrist, the kings and rulers will become inspired thereby and will be led to draw out their armies against it.

However they only get as far as the place called in Hebrew "*Arma-Gedon*." And that means what? (Read Judges 7th chapter and see.) *Arma* refers to military arms—the army and the implements of war. The influence of the Salvation Army leads the other denominations to act similarly. Becoming closely united by the league of nations and by a league of all organized denominations and incorporated under the laws of the state, they all will take a united stand against the Son of man when he comes to take possession of the earth. It is at that time that the battle of Armagedon will be fought to a finish. "*Gedon*" means Gideon, who, because of his daring act in tearing down the altar of Baal, was called "*Jerubbaal*." He declared war against Baal by breaking down his altar, and that made him acceptable in the sight of Jehovah. With only three hundred men, he slew three great armies that came to devour Israel. This means a great deal in the coming movement to those that walk in the light of prophecy. If Baal is able to defend himself against the "Ancient of days," let him try his strength at "*Arma-Gedon*" when it develops into a living mountain. Not only the light, but the power of God's prophetic Word will be displayed there in grandeur. The false prophet and his representatives will meet a terrible defeat at that point.

---

## XVIII.

### ANTICHRIST.

The name *Antichrist*, signifies a *false Messiah*. The word *Anti* is a Greek preposition, meaning *against* or *in place of*. Added to the name Christ, it means a false Christ—a false Christ in place

of the true Christ. As the name *Christ* is the Greek equivalent of the Hebrew *Messiah*, the name *Antichrist* really means a *false Messiah*. In the interest of his own position and honor, he is against or opposed to the true Messiah when the latter comes to lay claim to his people and his property. In that light, the false Messiah is revealed in the Scriptures.

In the preceding chapters we have shown how Baal erected his kingdom in the creation of God and how the people went into it and helped to promote its growth, also how its sanctuaries and military powers have absorbed the inhabitants of the earth, yea, even the people of God. We have also pointed out how the heathen creation was christened and in what manner the Christians were brought into the mystical "Babilu." All these preceding developments prepare the way for Antichrist's coming into power.

### **The Falling Away of the Church.**

The angel revealed to Daniel that the little horn should "cast the truth to the ground and trample both the sanctuary and the host under foot" by reason of the transgression. The word *transgression* by right should be rendered *falling away*. It is so rendered in some translations and that is correct. The apostle Paul speaks of the same "*falling away*" in connection with his revelations concerning the antichristian development. He says:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the

traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2: 1—15.)

The apostle declares that before the return of Christ there would be a "falling away" of the church which would give Antichrist an opportunity to take the very place of Christ in Christ's own temple. This is the true condition of the church now. *Antichrist* signifies *instead of Christ*—one that occupies the place in the church which rightly belongs to Christ.

The true temple of Christ, as we have seen, is a living personal building, built by the Spirit of God. It consists of the visible or personal body of Christ, represented in and by his followers who, in their true state of holiness, are entirely separated from the creation of Baal. As Christ himself was in this world, so are they; they are pilgrims and strangers for the promises of an eternal inheritance. Every true believer is actuated by the Word made flesh; there is room for no other rules and regulations than the ones which controlled the apostolic church.

The long waiting time which the church was subjected to, had a bad influence over some of its members, and it was then that the Gnostics stepped forward and explained the teachings of Christ in a way that led to the "*falling away*" from the apostolic foundation. This opened the door for Antichrist because he then got the people of God under control of the power of the creation of man: i. e., Baalism.

### **The Development of the Antichristian Power.**

The apostle John gives us the origin of the antichristian development, thus:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2: 18, 19.)

They went out from the body of Christ and formed a church in connection with the works of man though they still claimed to be guided by Christ. They appointed a visible head who claimed to be united so closely with Christ that it was his duty to lead the church by the Spirit and influence of Christ. But their position with relation to and in connection with the world was convincing evidence to the true followers of Christ, that they had formed an antichristian church. This body threw down or demolished the true sanctuary of Christ and entered into church-buildings of the creation of Baal; such a building it called *the church*. It embraced the work of heathenism.



John says further:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (I John 4: 2, 3.)

This testimony reveals the doctrine adhered to by the Gnostics, the founders of the Catholic faith. They explained everything according to the Platonic system, which Pythagoras received from the oriental "wise" of India and Egypt and brought to the Greeks to whom he taught it as a revelation from the gods. The main points in that system were: the trinity, the incarnation, and the immortal-soul doctrine. The Gnostics were the first to claim and to teach that Jesus was God incarnate, which was the same doctrine that the Chaldeans taught concerning Baal; namely, that he, as an immortal being, entered into Ashtaroth and clothed himself with flesh, afterwards appearing as the son of Baal—Baal incarnate. The expression, "the incarnate Son of God," originates from the Chaldeans, and although it is a constituent part of the Catholic and Protestant faiths, it has no foundation in the Word of God.

The apostolic faith embraced Christ as "the *Word* made flesh." The Word God had spoken was embodied with human flesh and bones, and that was Christ whom the apostles preached. He became the immortal Son of God the day God raised him from the dead. This Paul makes plain by stating:

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my son, this day have I begotten thee." (Acts 13: 32, 33.)

This wonderful act, that the Word became flesh and then was raised immortal from the grave, belongs to the mystery of the gospel; it is very hard for the carnal mind to accept it. To the true believer, it is a power unto salvation, because it proves the creative power of the Word that has proceeded from the mouth of God. It contains a creative power which, embodied in the Messiah, will bring forth a new heaven and a new earth for a new-born race.

### **The Position of Antichrist.**

Paul declares that the position of Antichrist is in the temple of God. The Christian world of to-day looks for Antichrist to arise as a leader of infidels from among the people outside of their Christian Church. Of course, it must take such a stand in order to

hinder the people from following the leading radical element within such a church. The apostle states that Antichrist as a god, sits in the temple of God. He is the god-power within the church. His rules and regulations constitute the controlling power instead of the Word of God.

The apostle Paul declared that "the mystery of iniquity," which prepares the way for Antichrist to seat himself as god in the temple of God, had already begun in the apostolic age. In following his prophetic revelations regarding that mystical power and its work, we find that he points out the "wicked one" whom he also calls "the son of perdition," who comes as the very result of the "mystery of iniquity;" we also find that the revelation or unfolding of this deceitful craft belongs to the time when the power of the presence of Christ becomes manifest. Referring to the second coming of Christ when the people of God shall be gathered to or about him, he says:

"For that day shall not come, except there come a falling away first, and that man of sin—the son of perdition—be revealed."

"The son of perdition" was also pointed out by Christ and that right among his own disciples. In correctly understanding the teachings of Christ in that connection, we can readily see the way that leads to the "man of sin" or the false Messiah. Referring to his own departure he directs his speech to his heavenly Father, and says:

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word . . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them. I pray not for the world—but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." (John 17: 6—12.)

In John 6: 70, the Lord refers to Judas and says, "Have not I chosen you twelve, and one of you is a devil?" The word *devil* in the Greek text is *diabolos* which also can be translated *of Baal*, because *dia* means *of* and *bolos* refers to the original opposer to the kingdom of God who was manifested in Baal or Belus. Belus and Bolos are synonymous and indicate the personal power of this world; hence, it also has reference to Satan as the spiritual instigator and controller of that power.

Christ uses the name of the *Father* as the uniting and con-

trolling power of his church. In that name alone should the disciples and those who believed their words be kept together, undefiled—though in the world—by its sinful influences and practices. It was from that uniting name, *Father*, that Judas turned away. Instead, he looked up to those whom the Jewish people looked up to as “fathers.” As the Christian church fell away from the standard of truth, it came under the influence and power of Belus and united itself with his temples. Then the name *father* was applied to the highest bishop by the highest representative of the world, the Emperor of Rome; he ordained him and placed him in the position as the “holy father” of the church.

Christ told his disciples, “Call no man your father upon the earth: for one is your Father, which is in heaven.” (Matt. 23: 9.) The one who assumes that holy name, *Father*, applied in a spiritual sense, is therefore “the man of sin,” the “wicked one” and “the son of perdition,” wherever he is found. He, by his assumption and position, is a denier of the true Father and his Son, and John tells us that just such a one is Antichrist.

“Many Antichrists” existed, according to John, even in the apostolic time. They went out from the apostolic church, which, as we have seen, led out to a position between the world (heathenism) and the spiritual kingdom represented by Christ and his apostles. They formed sects under certain adopted names (like the different denominations of our own time) and in those names their followers were kept together. That was the “mystical work of iniquity” against which the apostles worked. But it manifested itself right in the churches that were organized by Paul himself, as is seen in 1 Cor. 1: 12, 13; 3: 1—5. Personal interests arose and the most influential took their followers with them. Thus they prepared the way for “the son of perdition” to seat himself in the church as the “holy father” of the church. Such a position is generally established in all the different denominations, although not so perfectly as in the Catholic Church, the mother of them all.

### **The Revelation and Destruction of Antichrist.**

The presence of “the Son of man” will reveal and consume, by the Spirit of his mouth and the brightness of his coming, (Greek, “*parousia*,” presence) the antichristian power and representatives. Here it is necessary to understand fully the nature of the second revelation of the true Messiah. His presence is revealed to his followers by the brightness of his coming, the lightning sign, which, like flashes from heaven, consumes the opposers who rise against the movement that the kingdom of heaven brings forth on the earth at that time. As the two kingdoms, the king-



dom of heaven and the kingdom of this world, collide, consuming powers are employed by both; but that of the heavenly kingdom is superior; because, with the *preaching* of that kingdom follows a stream of lightning that consumes the antichristian power.

Daniel saw that wonderful process and describes it thus:

"I beheld till the thrones were cast down, and the Ancient of days did sit (the true Father takes the seat that by right belongs to him), whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame and his wheels (the movements of the throne) as burning fire. And a fiery stream issued and came forth from before him," etc. (Dan. 7: 9, 10.)

The same movement is described by the Revelator in Rev. 10th chap., under the symbol of the mighty angel whose face is like the sun and whose feet resemble pillars of fire. The apostle Paul refers to the same wonderful act when he says:

"The Lord Jesus shall be revealed from heaven with his mighty angels (representatives) in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe," etc. (2 Thess. 1: 7-10.)

The representative of the antichristian body is also the representative of the "abomination of desolation." In Dan. 12th chap., we find a prophetic chronology relating to the setting up and the continuation of that power. The angel, in explaining the final victory of the kingdom of God, says concerning the Desolator:

"And when he (the false Messiah) shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And then he adds:

"And from the time that the daily ('Hatamid') shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days"—1290 years.

So many years should pass from the time the false father-power of the church was fully established until the time the kingdom of heaven should begin its work of gathering the dispersed. We will come to a detailed explanation of these important points later on, under the heading, "The Time of the End."

### The Number 666.

"Here is (the) wisdom. Let him that hath understanding count (compute) the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." (Rev. 13: 18.)

In this little verse we find that the prophecies concerning Babylon or the works of man, are concentrated in *one sharp point*. "*Here is the wisdom.*" In this point, centers the prophetic wis-

dom. Solve it, and you will be able to understand the connecting chains. It is as if the Lord would say: With respect to its inventions and works on the earth, you have the political career of the human family portrayed under the figurative representation of a ten-horned beast, and concerning its imitation of the work of Christ and his apostles, you have had the human family pictured in the form of a two-horned beast, the united work of which two beasts has been to build on God's territory, in opposition to the Messiah the true heir of the creation of God, a kingdom of wood, clay and stone. Now, if you can *center* the combined powers in *one man* who really represents the two beasts and is invested with the powers created by them, you will have the understanding of it all.

*"For it is the number of a man."* A certain man holds that power. *"And his number is 666."* The mystical development of the kingdom of Baal with all its principal corporations, is included in that number. When the league of nations and the unity of all the incorporated churches is fully established, the total number of them all will be 666. The head man of that consolidated Babylonian power represents that number; in the power thereof, he opposes and condemns the work of the Son of man, his people and temple. In that opposing act he is revealed as the Antichrist, the "son of perdition." It is by that act that the "image" of the beast will starve and put to death all those who refuse to take its mark.

Unitedly, the church corporations will arrange themselves so as to oppose the kingdom of heaven at the time its voice and movement stirs the world. Here we may add a proclamation made by the Methodist bishop, Mr. Foster, at the Methodist Conference at Racine, Wis., not long ago. He said:

"The time is not very distant when the Protestants as brethren will reach their hands to the Catholics and make a common fight against one and the same enemy."

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads." (Rev. 13: 16.)

The gathering together of the dispersed tribes includes, as we have noticed, a great labor movement. That movement is considered by all church organizations as an enemy to their position and interests. That is just what the Methodist bishop had reference to. And was not this the very theme of the deceased pope's many encyclicals during the last fifteen years? Because of his repeated appeals to the inhabitants of the Christian countries, he has gained sympathy and respect from both political and religious powers in every country.

---

## XIX.

### THE HOLY WAR.

In the 12th chap. of Revelation, the great war proclaimed in Paradise is revealed by symbolic language which presents it in two special aspects: namely, as a war between the red dragon and a woman travailing in birth, and as a war between Michael with his angels and the same red dragon with his agents. The wars are one, but two acts develop from it—first a shadow, and then a reality. The prophetic symbols representing the first act, are described thus:

“And there appeared a great wonder (sign) in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth and pained to be delivered. And there appeared another wonder (sign) in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

### The Declaration of War.

In order to draw out man's mind and develop his attributes concerning the glorious kingdom placed before him, God adopted a testing-process corresponding with the object in view, consisting of the choice between a present kingdom full of hardship, sorrow and death, and a future kingdom, immortal in its nature, glorious in its aspect and everlasting in its continuance. Hence, God connected with his very first promise of the restoration of the lost possession, a declaration of war. He addressed the Tempter and declared: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3: 15.)

The serpent represented there a spiritual god-power, who assumed the Messianic relation to the Word of God, explaining and developing its meaning. God knew that such an influence would divide the human family into two contesting parts—one would contend for a kingdom in the present creation, the other for a kingdom in the new creation. In the struggle between these two



opposing classes, the Word of God would have an opportunity to develop a chosen people for the eternal kingdom. Both parties would claim the right to the inheritance, and the struggle to gain the possession would go on until the true Messiah finally puts an end to it.

The class opposing and misconstruing the Word of God, would develop the serpent-nature, and by subtlety and cunning devices, they would gain advantage over the other class. The woman-nature would develop in the class that, in submission to the Word of God, would hold on to the promise of a future kingdom and, as a consequence, let the present kingdom go.

The *seed* of both parties denotes their offspring, which, like the fruit on a tree, would eventually gain perfection in their respective developments of character until there would be no room for a change: i. e., the serpent-nature could not change and partake of the woman-nature, and vice versa. Hence that particular development belongs to the time specified in the prophecy thus: "The time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:10, 11.) At that time, the redeeming process is closing up and the Messianic kingdom is being ushered in. We find an explanation of the two so different characters in the history of Cain and Abel. The serpent-nature developed in Cain. God spoke to him and warned him not to let sin have dominion over his mind, but even in spite of that, he slew his submissive brother, because Cain noticed that Abel was more favored by God than himself. That act plainly shows the necessity of a fostering redemption connected with the lifetime of the sinner, which tends to change his character from evil unto good.

These two natures have continued to develop, and the cunning devices of the Cain-nature during all the past ages, have allured the woman-class and taken its possessions from it—not only its possessions in the present kingdom but even its inheritance in the kingdom to come; this has been done by following up the Word of God with explanations such as the Deceiver brought to light. Unless God's mercy is applied to the abused and deceived souls, there certainly will be a very small portion accepted for the coming kingdom, because the serpent-class has hindered them in preparing for it.

All nations, heathens or Christians, have been actuated by the aspiration of a holy war. Each class believes that the god it worships is the mightiest and that he will finally demonstrate his unlimited power in its favor. The Mohammedans have long looked for the time to come when their highest representative would un-

fold the mantle of the prophet to the winds believing that their *Allah* would then subdue all their enemies before them. In the event referred to, they will to some extent find their hope realized.

Emperor Constantine, who mixed Christianity with Rome's heathenism and thus laid the foundation of the antichristian development that ever since has spread its abominations over the temple and the work of Christ, believed that he carried on the holy war when he subdued his enemies.

Of Joshua, who led the armies of Israel against the Canaanites and conquered them, it may truly be said that he fought the holy war, because the Creator of the world strengthened his arm in order that Joshua could gain possession of the land, which, according to God's covenant with Abraham, belonged to Abraham's descendants. Joshua in this respect, was a reflex image of the King of the heavens, the true Messiah, as the latter conducts warfare against the Christian nations at the time he (as the Prince of the covenant and heir apparent to the throne of David) demonstrates his kingly power in order to receive his possession, the whole earth. That holy war is the one that particularly interests us, and in order to follow its course, we will notice the testimonies concerning the unfoldings of that kingly power.

1. "*A woman clothed with the sun,*" etc. Who is she? It cannot refer to the class that surrounded and followed the person of Christ at his first advent for then the prophecy would have been fulfilled sixty years or more before it existed and, consequently, would not be prophecy, but history. But, as a *reflecting shadow*, it may be said that she was in sight at that time. The expression, "*the moon under her feet,*" gives us an idea who she is. She is a woman who has already experienced a journey similar to the one in question; she made that journey in the night, guided by moonlight. She represents the twelve tribes of Israel. The moon, as a symbol, represents a light inferior to the sun whose light is reflected by the moon. The sun represents the Messiah in his work of glory. Thus we understand that the moon represents the foreshadowing or reflecting gospel-light which led the children of Israel on their journey from the bondage of Egypt to the promised land. Having passed on that journey through the wilderness, and having reached, in her prefigured movement, her destination, the woman has the light which then guided her under her feet as a past experience.

On her way out from the nations at the closing up of their allotted times, she is brought under a *clearer and more glorious* light, the very spiritual Son (sun) himself. In other words, since the tribes of Israel reached the promised land, the Sun of Righteousness (Christ), has arisen, and surrounded by twelve stars (apostles),

it has shone on the world. But the twelve tribes are again brought into a state of bondage similar to their bondage in Egypt, but now under the nations from which they must be delivered. And now, when the scattered tribes, which constitute the working classes principally, are to be gathered and brought forth into the promises made to the fathers, the doctrines and examples of Christ, like the mighty sun, will pour their illuminating beams of light on their pathway. The relative position and doctrines of the apostles concerning the world and the hypocritical church, appear as a crown of twelve diadems on her head, in a similar manner as the twelve patriarchs ornamented the woman on her way from Egypt.

*The woman* who is to bring forth "the man child" is spoken of by nearly all the prophets. Micah says:

"Therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." (Mic. 5: 3, 4.)

The Lord will "give the dispersed tribes up until the time that she, which travaileth, hath brought forth." That does not refer to Mary, by whom Jesus of Nazareth was born. Who does it refer to then? The answer is given in the context. In the 7th and 8th v. the same prophet says:

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

The woman, as before mentioned, represents the twelve tribes—which are now dispersed—at the time they become gathered as a nation. Like their forefathers in the Egyptian bondage, they begin to unite, and their interest, with respect to the future, leads them into one and the same cause. They gradually become filled with the hope that the future will restore them to power so that they can conquer their oppressors; they look for leaders who can step ahead and lead them to victory.

The same woman is referred to in the 54th chap. of Isaiah. There the Lord speaks to her as his own forsaken spouse and declares that her time shall come when she shall bring forth more children than the married wife, or the one represented as sitting on the beast. (Rev. 17.) He says:

"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be



inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman, forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Is. 54: 3-8.)

2. "*The man child.*" The prophetic child which the woman, or "the prophetess" (as she also is called) is to bring forth, is the seed that will finally conquer the world. It consists of the 144,000, which group the prophecy describes under different circumstances, throughout the Book of Revelation. In this movement they develop from the class represented by the woman, and because of their active service in the cause of God, they finally come forth as the 144,000, sealed with the seal of the living God. The Messianic power develops in them until they become priests and kings in the kingdom of the true Messiah.

The symbol represents Christ's assuming his kingly power as the Son of David. He becomes connected with the whole house of Jacob and takes out from it that specified number, who pass through the temple-development and become the most sanctified human beings that ever have existed in the mortal state. By means of the Lord's kingly or Messianic power they rush as conquerors against the fiercest opposition of the great dragon and successfully take possession of the kingdom of the world which then is to be transformed into the kingdom of God. All this is the holy war which was declared in Paradise. The serpent has pursued the woman and has killed her seed, but the remnant of her seed (Rev. 12: 17), the 144,000, he cannot overcome; he instead, will be overcome by them and will lose his hold on the earth—the earth that God made for his people and for the immortal kingdom.

An explanation of this warfare is also given in the 19th chap. of Rev. where it is represented by a "*white horse*" with its rider. The rider's name is "The Word of God"—it is Christ as the Word of God, enveloped by the house of Jacob. The result of that holy war is also stated. John says:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." (Rev. 19: 17-21.)

That will be the end of the glory of the nations: i. e., their military power which has constituted their most expensive, lustrous, grand and admirable institution. The false prophet (a collective name comprising all false teachers who have engaged in the promulgation of the serpentine gospel) will receive his true reward then.

The prophet Jeremiah refers to the same war-scene when he says:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry: and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger." (Jer. 25: 31-38.)

"The Prince of Peace," spoken of by Isaiah, is the same kingly power who, clothed with the majesty of Heaven, will unfold his kingly might until swords are beaten into plowshares and spears into pruning hooks; "nation shall not lift up sword against nation, neither shall they learn war any more."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever." (Is. 9: 7.)

3. *"A great red dragon, having seven heads and ten horns."* This is a *representation* of the ten-horned beast in its *complete development* when it is clothed with its dragonic forces of arms. The seven heads or universal governments, that by the political

movements have been formed over the great people, are like so many mountains upon which Babylon (Christianized heathenism) rests or sits. (Rev. 17: 9.) In viewing the coming work of the Messiah as a purifying process that will remove from the surface of the earth all manner of oppression, we understand that those big mountains, like the volcanoes *Aetna* and *Vesuvius*, will *emit* their *life-destroying lava* on the armies of the Lord which are sent forth to destroy Babylon.

When this wonderful development is viewed from its embryonic state, it becomes easier to comprehend the whole thing. The same scene that these symbols represent appeared in Paradise, in miniature, at the time sin entered into the creation of God. The objects in Paradise that were to be subjected to a process of evolution, were the woman, the serpent and the tree of knowledge; from a small beginning they have developed into a greatness which the symbols of the Book of Revelation reveal.

By inducing the human family to eat of the forbidden fruit, the power represented by the serpent has developed in and by means of the tree of human knowledge, until the monster symbolized by the seven heads and ten horns, as a result, comes on the scene. The Chaldean creation, under the different heads or governments, has continued to absorb the people and the earth until the human inventions control it all. The military power constitutes the ruling element, and it moulds the entire creation according to its tendencies; hence, the whole is represented by the symbol of a great red dragon. In its opposition to the kingly movement of the Messiah, it will fully manifest its dragonic inclination and will thus fill the symbolic description of it.

The seven heads represent the seven universal governments, which successively have ruled over the Babylonian creation: namely, 1. the Babylonian; 2. the Medio-Persian; 3. the Greek; 4. the Roman; 5. the Papal; 6. the Protestant, and 7. the Protestant-Papal. The seventh head is formed by the united action of the Protestant and Catholic powers in their combined effort to withstand the movement caused by the Son of man in his work to establish the everlasting kingdom. It is called *the league of nations*.

The ten horns represent the divided state of the Roman kingdom, which horns arose as a consequence of Emperor Constantine's act when he divided his kingdom into ten districts and gave them to his ten generals as vassalages for their services as leaders of his armies. From that source the different states finally arose which now exist in the form of kingdoms. Yet in their divided state they all hold such a close relation to the old Roman or



Chaldean power that, like horns on the great creation, they act in defence of it, especially so when the kingdom of heaven threatens this Baal-kingdom.

4. *"And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born."* Some draw the conclusion from the language of the fifth verse, that this child has reference to Christ, and therefore claim that the prophecy, as a whole, was fulfilled at the first advent of Christ. But, at that time the dragon had not developed the ten horns and had only four heads or governmental mountains. Those who make such claims do not see the second advent of the Messiah in the light of the Scriptures. Remember also that this prophecy did not exist until about sixty-five years after the death of Christ. The woman—the class that is separated to the side of righteousness in the coming commotion—when surrounded by foes on every side and entirely defenceless, becomes inspired by the promises concerning the second advent of Christ. Because of these promises, the power of faith will be revealed in and among them. In comparing a few other prophetic points, it will be seen that God will reveal a wonderful power on earth through his people at that time. He calls them the *"Remnant"* and *"Zion."*

"The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts (armies) shall make a consumption, even determined in the midst of all the land." (Is. 10: 21-23.) "And there shall be an highway for the remnant of his people . . . like as it was to Israel in the day that he came up from Egypt." (11: 16.) "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent . . . I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing . . . . At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. 3:8-20.)

Christ, in exemplifying the way to the kingdom of God and in pointing out how faith alone in God can bring his followers to the heavenly possession, prophetically speaks these cheering words intended to comfort those who now separate themselves from this world for the kingdom to come, "*Fear not little flock; for it is your Father's good pleasure to give you the kingdom.*" Luke 12: 32. The powers of the world shall not have it, but you, a little defenseless flock, shall receive it. Paul tells us that at the time the Lord reveals his power on the wicked in the battle of Michael, he will be *glorified in the saints and be admired in all the believers.* (2 Thess. 1: 10.)

5. "*And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne.*" (Rev. 12: 5.)

In carefully studying the 2nd Psalm, we obtain an explanation of the above verse and its context. David, in prophetic language, describes the scene on the earth at the time of the second advent of the Messiah. The kings and rulers of the earth counsel together against the Messiah. Do they see him? No! But they do see a threatening movement of the people which they fear will overthrow their dominions; therefore they say to each other, "*Let us break their bands asunder, and cast away their cords from us.*" In other words: let us break up their organizations and leagues; let us apply coercion; let us make the people powerless. They do not see the work of the Lord in the doings of the people. He has a determined purpose to carry out by the people's revolutionary actions. He says, "*Yet have I set my king upon my holy hill of Zion.*" And the decree is that Jehovah's King shall take possession of the whole earth, and that in the battle with the nations, he shall *break* them in "*pieces like a potter's vessel.*"

Seeing then, that the establishment of the kingdom of the Messiah is *preceded by* and *connected with* the peoples' movements against the existing powers, it is easily understood that the second advent of Christ will develop among the people: namely, among that class we have described as being the woman. It is the *prophetic Word* of God with which the woman—symbolizing the defenseless people who trust in God's promises—become pregnant. That prophetic seed will take root and shape in the true believers, and thus Christ, being the very life-power of the Word, will become so established in them that he will be able to manifest his kingly power through them as his visible and present body.

The bloody dragon, seeing a power so dangerous for his dominion, stands ready to devour the man child or those in whom it is manifested. But God interferes. Instead of being crushed by

the military power of the world, this spiritual child is taken to God and to his throne. This means that it gets more and more power from God until God himself and his kingly throne are revealed in its wonderful and mighty works which utterly demolish the nations. Christ, of course, is the principal actor, but the visible part is his body, *the church*.

We see in Rev. 2: 26, 27, that Christ will confer a conquering power upon his servants, who by their continuance in the faith, obtain a certain experience which fits them to receive it. He says:

“And he that overcometh, and keepeth my works unto the end (the end of time), to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

The manner of the second advent of the Messiah will be as surprising to the nominal church and to the world as his first advent was to the Jews; hence, they all will *unite* in opposition to this mysterious development in an endeavor to root out what they, of course, brand as the work of Antichrist. Believing that Christ embraces the churches and the world as they now stand, they cannot see this movement in any other light.

6. *The woman in the wilderness*. Like the children of Israel, after passing over the Red Sea, became wanderers in the wilderness, so the woman also, after passing through the bloody sea of revolution, will be situated outside of Babylon where she can neither “*buy nor sell*,” and where she will be as dependent upon the help of God as was Israel in the desert. The time for this wonderful war is prophetically marked to be about seven years, during which time the woman flees into the desert-state *twice*: first, at the birth of the child, and again when the battle has advanced so far that the dragon is thrown out from heaven. (v. 6-14.)

7. *The tail of the dragon*. “His tail drew the third part of the stars of heaven and cast them to the earth.” The “third part” (one-third of the leaders on the side of the woman) has reference to the country covered by the tail of the great dragon. The tail of a dragon constitutes about one-third of its body; as a symbol, this point has to be considered. If the countries of Europe constitute the dragonic body, we ask: Where do we find its tail developed? From the fact that the main body of the dragon has developed in connection with the people that have settled in Europe, we may understand that its tail develops in a similar manner. If we follow the stream of emigration from the European countries, we will find that it ends in the United States of America. Here then, is the place to look for the dragonic tail, which is to destroy one-third of the leaders of the Messianic movement.



If we compare conditions in the United States as they are to-day, with conditions as they were during the first century of its existence, as history reveals it, we will soon discover that the dragon has developed something in said country which resembles the tail of a great dragon, a dragonic military power. The connection of this dragonic tail with the body of the red dragon has been fully illustrated in the World War. Then and there it became so entangled with the military power in Europe that from that time on it cannot be separated from it.

We shall turn our attention to the Pilgrim fathers, the founders of this great Republic. Having been subjected to a persecuting influence on the part of the ecclesiastical and political powers established in Europe, they were compelled to leave their native country and brave a journey to this new and wild world. Deeply impressed by the wrongs they had suffered, they formed a body, before they put their feet on the shores of the new world, and solemnly declared that neither *pope* nor *king* should rule this new nation.

The "Declaration of Independence" proclaimed in 1776, declared war against oppression and promised freedom for all the oppressed. It looked then as if the Millennium had opened its gates for suffering humanity. The Frenchman, Lafayette, known because of his love for the cause giving natural rights to each and all, said about the United States of America, "May the great temple of freedom ever stand as a lesson before the oppressors, as an example to the oppressed and as a sanctuary for the rights of humanity."

When war was declared in favor of the abolition of slavery, men in the strength of their youth from all parts of European countries streamed in and surrounded the flag of the stars and the stripes, actuated by the love of freedom. Even the writer of these lines was one of them. At that time it was impossible to think that within less than fifty years, this country of freedom would sustain a standing army, send it forth under the flag of freedom into foreign countries to war against people struggling for their liberty. Yet, it is a fact that the United States army is now put in different parts of the world for the purpose of conquering people who struggle, as the states did in their earlier history, to become free and independent.

The prophetic plan shows that the great Messianic movement begins in the North, goes westward and concludes in the West the last act of the construction of the first apartment of the sanctuary. The great tragedy, including the capture and the killing of the two witnesses of Jesus, occurs in the United States of America according to our view of the development. The prophecy reads thus:

“And when they shall have completed their testimony, that wild beast, ascending out of the abyss, will make war with them, and will conquer them and kill them, and their dead bodies shall be on the street of the great city, which is called, spiritually, Sodom and Egypt, where also their Lord was crucified.” (Emph. Diaglott.)

The expression, “the great city, which is called, spiritually, Sodom and Egypt, where also their Lord was crucified,” contains the key that will unlock this mystical tragedy. Their Lord is Christ, who was crucified at Jerusalem. Why then does the prophecy say that he was crucified in a city which spiritually is called Sodom and Egypt? It indicates that the conditions and circumstances under which they are condemned to death, will be the same as those which prevailed at Jerusalem when Christ was crucified. It was Rome—guided by the high priests of the Jewish church, controlled by the spirit that opposed and abused the angels who entered Sodom, affected by the same religious influence that withstood Moses in Egypt—that persecuted and crucified the Righteous One. Rome, guided by the high priests of the Christian churches at the time of the closing up of the door (the door of the cross) leading to the kingdom of God, will execute the judgment.

The cross of Calvary constitutes the gospel door to the kingdom of God during the spiritual dispensation. Now, at the end of the *week of the new covenant*, it will be closed because then the covenant is fully established with the two houses. The resurrection follows the closing up of the dispensation of the cross. In other words, when the two witnesses of Jesus are murdered, the gospel connected with the cross will have fulfilled its mission, and the Crucified One comes to avenge the evil the oppressors have done to Christ and his humble followers.

Now, in order to find the city where that last act of the cross will take place, we must let the symbolic language guide us. The letter X is the first sign of the cross; it signified a door, originally. The altar of sacrifice with the sacrifice crossing it, signified a cross, or the entrance to the kingdom of God. Then came the cross on which the Lord of the two witnesses was crucified. The Greek language is the original of the New Testament, hence in that language, we must find the letters and words giving or signifying the name of the city in question.

The letter written like X in the Greek alphabet, is the twenty-second letter, which is pronounced “*Chi*.” That, then, would mean the cross. But what cross? is the question. It is Jesus who speaks from the cross during the entire dispensation, and it is he who points out the place for the closing up of the way by the cross. Hence, from his standpoint it would then be “*the cross and I*,” or “*I and the cross*.” The Greek equivalent of the word *and* is *Kai*,

and the equivalent of *I* is *Ego*. In abbreviated form, the words *Kai* and *Ego* are written *Kago*. Hence, when we put it all together, it reads: *Chikago*, and means: "*the cross and I*."

Chicago is a Catholic city, and, on account of its location and commercial brightness, it has been termed "the heart of America" and "the sun of the world." Thus, it is a suitable place for the closing scene of the gospel work. In this city also, the different religions of the world, through their representatives, came together, as it were, for a most harmonious conference in the year 1893.

The door referred to, which will be closed at the death of the two witnesses of Jesus, is the same one which the Lord refers to as the door that will be "*shut*" against the foolish virgins. (Matt. 25: 10.) This door, from the time it was set up at Calvary, is the strait gate through which the believers in Christ have had an opportunity to pass on their way to the everlasting kingdom. Now, when the prophetic words related to it are fulfilled, "the master of that House will rise up and shut the door;" then commences "the weeping and gnashing of teeth." (Luke 13: 24-29.) The kingdom then comes in its real and powerful might, to execute judgment on the earth. The mystery of the gospel will then be finished.

---

## XX.

### MICHAEL AND THE WAR IN HEAVEN.

#### 1. *Michael, the Great Prince.*

The name *Michael* means *like God* and it refers to one of the angels—an angel that leads the heavenly host in times of war. Undoubtedly it was the same angel who followed Israel on their way out of Egypt. God warned Moses to take heed to the angel's voice, "for my name is in him," he said. (Ex. 23: 21.) Joshua met him on the plain outside of Jericho. (Josh. 5: 13.) Now, this same angel will lead the heavenly host in the warfare against the nations when the seed of Jacob is on its way to the promised possession. He seems to be the guardian angel and the representative of Israel as God's people. The prophet says:

"And in that day there shall be a root of Jesse (the branch of David), which shall stand for an ensign of the people, to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people . . . . And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Is. 11: 10-12.)



The *ensign* signifies a national standard, similar to the emblems which constitute the flags of the different nations. That ensign will be raised in honour of the heavenly King, and his people will gather around it as the people of a nation gather around the national emblems or colors.

The revealing angel, in referring Daniel to the closing up of the prophetic wonders, says:

“And at that time shall Michael stand up, the great prince, which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.” (Dan. 12: 1.)

Now let us look again at the work of deception carried out by the serpent.

“And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (Gen. 3: 4, 5.)

They should be as gods, (Hebrew, *Elohim*). They should become Michaels; in other words, they should become like Elohim. That was the deception. They gained knowledge of good and evil by eating of the forbidden fruit, but they did not become like the Word which God had ordained to transform them so as to make them suitable for the dominion. They turned away from the very process that God had chosen, which was to make them after his likeness—after the likeness of the Creator and Ruler of the universe.

## 2. *The War in Heaven.*

“And there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels.” (Rev. 12:7.)

*Micha-El* represents the wisdom of God, contained in his Word. Imbued with the power of such wisdom, he takes his stand for the persecuted woman and the male child. That brings him in collision with the great dragon—the defending god-power of Christianity in its present state. Christ himself is not Michael. Paul calls Michael the archangel and says of Christ, that he shall descend from heaven with the voice of the archangel. (1 Thess. 4: 16.) There the archangel acts as an agent of Christ, because Christ uses his voice as he unfolds his power as the King of heaven. The Greek word *aggelos*, pronounced *angelos* (angel) signifies a messenger, visible or invisible.

“And there was war in heaven.” The common belief that heaven is located somewhere beyond the starry sky and that it constitutes a particular place entirely separated from the creation with which man in this life is connected, leads the mind away from

the revelation of God. Hence, many conclude that the war in heaven is fought above, in the higher regions among the celestial beings. That theory: namely, that the monster with the seven heads and the ten horns is in the heaven above, has been inspired by the evil spirit. The celestial beings undoubtedly will take part in the great warfare when Truth shall conquer the kingdom of Lie, but the war scene will be *here* where the woman and her seed have been deceived and where they have been trampled down by the serpentine elements.

“Michael and his angels fought.” In order to fight with the military power of the nations, both Michael and his angels must be among human beings, who with the strength of Heaven defend the heavenly King and his kingdom. But the war, from their standpoint, is carried on in the light of God’s Word and that makes it a spiritual warfare against the old serpent, called the Devil and Satan, who deceives the whole world. The spiritual powers of the kingdom of heaven and the kingdom of Baal are trying to conquer each other, and the human family, in its divided state, constitutes the visible agents. The Word of God is the principal weapon that the agents of the kingdom of heaven use.

“The dragon fought and his angels.” This short and ominous expression indicates that the monstrous dragon is aware of its defeat. The united military world-power cannot prevail against the heavenly host, but is subdued from time to time. Finally, all of it, with the Baalistic institutions, will crumble as if it were cast from a heavenly elevation down to the earth. (Rev. 12: 8.)

3. *Heaven.* John saw the war between Michael and the dragon take place in the heaven. Heaven symbolizes the sphere or place of contests. It is a war between god-powers. Jehovah goes to war with the gods of the sun for possession of the kingdom. Christ, speaking of the kingdom of God in connection with his second coming, says:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24: 14.)

This special mission, we understand, belongs to the Micha-El representation. The essential doctrine in that message will be: *The time is now at hand for the kingdom of heaven to be set up.* Such a message, in conjunction with the forces of nature, the elements, which give the message a conquering power, will stir the representatives of the gods of the sun and, as a consequence, they will call into action all the forces they can command for the purpose of opposing the mission of Micha-El. A comparison of the doctrine concerning heaven as we find it in the Holy Scripture, with that

which originates with the gods of the sun, gives us an understanding of the meaning that lies in the expression, "the war in heaven."

a.) *Heaven and its kingdom according to the doctrine of the gods of the sun.*

We have already shown how the gods of the sun arose. In nominating Nimrod as Baal (the lord) and in attributing to him the divine or inherent qualities of God, the foundation was laid for a doctrine concerning a divine kingdom in the sky. As it was declared after his death that he ruled in the higher sphere and showed his face in the evening and morning star, Jupiter, it was quite natural for his worshippers to conclude that his divine kingdom existed in the sky, in the starry regions. When his wife died—Ashtaroth was her name—she was denominated *the sun* and was worshipped as "the mother of God." It was also believed that she had received her beloved son Tammuz, the incarnate, to her throne of eternal glory. All of these beliefs established as facts to the Chaldeans that the celestial kingdom above was a reality. As this doctrine spread with the building of walls and towers, all the people connected therewith were brought up into the same belief. Hence the whole world has adopted the very same doctrine concerning heaven and the kingdom of heaven.

The Catholic church adopted the very same faith and called it "Christian." In this way the traditions of men were shaped into a catechetical dogmatism which was forced upon the public; children inherited it from parents and in the schools it was pounded into them. The doctrine found in the Holy Scripture has been perverted in order to give the traditions of men both room and authority. The apostle Paul had the very same thing to cope with when he preached the kingdom of God; hence he says to the Colossians:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2: 8.)

The philosophers, by their human wisdom, have led the human family away from the divine light revealed in and by Christ.

b.) *The heaven and its kingdom according to the doctrine of Christ.*

Only in short can we discourse upon this point here, but it will be enough to guide the truth-seeker to the divine track. The doctrine of Christ is always based on the words of the prophets. The very first thing we read in the Book of God concerning heaven, is in the history of the creation. In the first chapter of Genesis we read thus:

"In the beginning God created the heaven and the earth."



God began to develop his Logos and the result was heaven and earth. God made a firmament between the earth and the sky which keeps the moisture above the earth and controls its falling down, which also keeps the sun, the moon and the stars in their designated places.

“And God called the firmament Heaven.” (Gen. 1: 8.)

Then in the 2nd chap. we read:

“Thus the heavens and the earth were finished, and all the host of them.” (Gen. 2: 1.)

The heavens as well as the earth were finished then and nothing has been added since. The “host” of heaven are the sun, the moon and the stars. The “host” of the earth may be said to be the mountains, the lakes, the forests, etc. It is essential to bear this in mind so that everything may appear in its proper order. A mixture brings confusion.

Moses, the prophet of Elohim, speaks to Israel concerning Jehovah and heaven shortly before his death, thus:

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.” (Deut. 33: 26-29.)

Instead of placing God in a localized place within heaven, he says that he rides “upon the heaven” and that his everlasting arms are “underneath” the heaven. Instead of saying that Jeshurun (a poetical name given his people which means *the righteously elevated*) would finally inherit his blessing in a kingdom above the sky, he says, referring to God, “he shall thrust out the enemy from before thee; and shall say, Destroy them!” He adds, “the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.” Then he concludes by stating, “And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.”

This language is directly in opposition to the doctrine of the Chaldeans. Now then, we will introduce Christ himself in order that he may explain his doctrine concerning heaven. He speaks to a doctor of theology who believed that he understood Moses and the doctrine of God: namely, Nicodemus. He says to him:

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended

up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 12, 13.)

The Son of man represents the Word by which heaven and earth and everything therein came into existence. He represents the prophetic Word which is yet to be fulfilled in the creation of a new heaven and earth, hence he was in heaven right there where he stood, in Palestine. He represented the union of the two worlds and in him was the power to develop the new creation. That power is the personal influence going out from the Eternal God. Nicodemus could not comprehend this, nor can anyone whose mind is controlled by the philosophy and traditions of men. It is the gospel-power in Christ, believed by the person and which controls the mind, that alone can bring understanding regarding the mysteries of God.

Christ says that no man has ascended to heaven. Only the Son of man ascends and descends. He is the Word of God issuing from the Eternal Being; in this, his eternal Logos, "dwells all the fullness of God bodily," says Paul. Concerning the dwelling place of God, the same apostle says:

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6: 16.)

That confirms the testimony of Christ: that no man has ascended to God except the Son of man.

John, the Revelator, saw heaven opened, also the throne of God. He says:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. 20: 11.)

He saw when God approached the creation, how it dissolved before him, how a new heaven and a new earth resulted. Therefore, the old creation cannot constitute the dwelling place of God. Until his Word is fulfilled, he is outside of his creation like a workman is outside of his own productions; but when Christ has developed God's Logos into a new heaven and a new earth, God will come and dwell with his people, as the apostle says.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15: 28.)

Then the kingdom of heaven has become a reality.

The Pagans called the celestial kingdom of the gods of the sun *Empyrium* (the fire-heaven) where they imagined the souls went after they had finished their courses of transmigration. When they became pure and light as the fire, they ascended upward to the

gods, in the purest region above the sky. This is the doctrine that constitutes the foundation for the Catholic faith concerning the immortal souls going to heaven or to Purgatory by death.

The Holy Scripture, on the contrary, teaches that the resurrection brings man from the grave by the power of the voice of the Son of man. (See John 5: 28, 29.)

#### 4. *The Biblical Heaven.*

a) *The first point* to be considered concerning this subject is whether or not heaven constitutes a part of God's creation, and if it does, when was it created? The very first verse of God's Book tells us, "In the beginning God created the heaven and the earth." It was created at the same time the earth was formed. This brings us back to the chaotic state before the real creation took place, when the material of which God created the universe was one disorderly mass. The testimony says that God first commanded the light to separate from the darkness. "*And God divided the light from the darkness.*" Next he created *heaven*. He made a *firmament* around the earth and called it heaven. (v. 8). On the third day, or in the *third act*, the earth became a perfect globe which moved within certain bounds in the firmament. In the fourth act, God filled the firmament with lights, both small and great. (v. 14, 15.) On the seventh day of the creation, both the *heavens* and the *earth* were complete.

"Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made." (Gen. 2: 1, 2.)

In this description of the creation we are unable to find the heaven that both heathens and Christians try to locate somewhere above the "*starry sky*." There is no testimony in God's Book which tells us of a heaven that is outside of the creation that was made at "the beginning" of time. The Lord, when he gives authoritative force to the Sabbath-commandment, refers to the creation and says: "For in six days the Lord made heaven and earth, the sea and all that in them is." (Ex. 20: 11.) Therefore, there is nothing outside of the creation that sprung out from the chaotic state, which can be pointed to as the heaven, or as the special location where God personally dwells and has his throne.

In seeking testimonies regarding God's dwelling place, we find the following which are similar: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool." (Is. 66: 1.) The very heaven is his throne. He sits on it. What heaven? The heaven he created in connection with the earth. Isaiah says, "It is he that sitteth upon the circle of the earth." (Chap. 40: 22.)



Thus his abode is described as being the entire firmament, which envelops the earth.

While the creation was still undefiled, the heaven and the earth were in perfect harmony with each other. They originated from one and the same chaos and were united by the harmonious laws of the Creator. God with his glory was so united with the earth that corruption and death were excluded from the creation. If we refer to Christ, the first *subtile emanation* from God and the *center-power* by which the world was made, it will appear that heaven, where God dwells, is not as far from men as is generally believed.

b. *Christ as the Word.*

"In the beginning was the Word (Logos), and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3.)

John tells us *twice* that the Word or Logos, in the beginning, the epoch of creation, was with God. This *Logos* signifies *life in its primary emanation from the Deity*, because in his explanation of it, John says:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon; and our hands have handled, of the Word (Logos) of life. For the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us," etc. (1 John 1: 1-2.)

From this *Logos* or *life-center*, the creation, comprising the heaven and the earth with all their hosts, emanated:

"For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist." (Col. 1: 16, 17.)

Therefore, as both heaven and earth proceeded *from one and the same* source, they must have been *perfectly united* while Paradise was yet the "*Garden of God*." The entire creation was *floating* in the glory of God emanating from *Logos*, the center of Life. The face of God in its brilliancy poured its illuminating beams over the beautiful creation; the family of the Creator and the family of the created were a *unity*, made so by means of the grand center-power of Life, the *Logos*.

But a *link* in the harmonious chain of Life becomes broken; man, the link next to *Logos* in that chain, falls from his high station. There appears a cloud in the heaven; the glory of God is withdrawn and the celestial beings remove their abode from the presence of

sinful man. As sin increases on the earth, bewilderment, confusion and darkness develop, and God with his influence of life and harmony seems to depart farther and farther away from the earth. This, undoubtedly, gave birth to the idea that God has a particular heaven above the starry sky where he dwells, and where he rules over celestial beings as a mighty king.

We admit that certain passages of the Scripture can be used as supports for the *conceived* idea of a heaven beyond the starry regions. When the mind is once settled upon a fixed idea, it requires only *inferences* to support that idea. The Scripture, in presenting God and the celestial beings as being separated from sinful man, speaks of heaven as their home. Concerning the advent of the Son of God, he is spoken of as *coming down* from heaven. Daniel saw him in his night-vision, coming with the clouds of heaven. The Revelator speaks of his second advent as connected with a white cloud in the sky. When the Lord departed from his disciples, they saw him go upward and then disappear in the heavens.

From such and similar passages, conclusions are drawn that the heaven referred to in the Scripture is a particular globe where God now has his celestial kingdom. If this idea or theory would only stop there we would say nothing about it, but it is used by many as the *basis* for the most unscriptural doctrines, as we have shown in connection with other subjects. The Book of Revelation, which deals principally with celestial objects, is misused shamefully by the promoters of the theory that heaven is a fixed place where the New Jerusalem, a material city, exists as the capitol of the celestial kingdom, etc. The Word of God, instead of being the *developing power of faith*, here becomes a *sort of history* about a *material kingdom in the higher regions only*. This theory also serves as the basis for the common belief that man *by death* passes into that kingdom.

Contrary to that, the gospel tells us that we must look for the kingdom of heaven as being at hand—it is an object which is to be developed on the earth by the power of the Word. We said that when man loosened himself from the *Logos* or celestial chain, a dark covering was spread over the earth, the abode of man. Then heaven, with respect to its glorious and holy influence, became separated from the earth. But the *Word* or *Logos*, at *that very time*, began to speak to man and inspired him with a future prospect. What was that prospect? Was it that he should be removed from the sinful earth to a celestial kingdom or to a heaven beyond the starry sky through death? No! “The seed of the woman shall bruise the head of the serpent,” was the promise. The

*cause* of the wall of separation between the glorious heaven and the darkened and mortal earth, as well as the *wall* or *covering itself*, shall be removed by the *seed* of the woman. In other words: Heaven shall again *embrace* the earth with its immortal glory and make it a *common* home for all terrestrial and celestial beings. John tells us, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." When that is done, what is the result? The result is that heaven and earth are again harmoniously united as they were before sin existed.

Christ, in explaining to Nicodemus, the Jewish doctor, how mortal beings, in order to see and enter into the kingdom of heaven, must be *born of the living Word* (water) *and the Spirit*, adds to his testimony: "*no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*" (John 3: 13.) What does he mean by that? We shall let Peter explain it.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear (a shadow of the power of union of the celestial and terrestrial). For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." (Acts 2: 33-35.)

The word *heaven*, with respect to Christ's ascension and descension, means the elevated condition (being with the Father) in which his office placed him. No human being has yet entered into the glory of the Father.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1: 18.)

As the *Logos*, Christ holds heaven in one hand and the earth in the other, as it were, because they sprang into existence by him. "He is made higher than the heavens." (Heb. 7: 26.) His commission is to blot out sin and corruption from the earth which now separate God's glory from it. "That in the dispensation of the fullness of times he (God) might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (Eph. 1: 10.) As the mediator, Christ steps down from the bosom of his Father to plant himself as a *seed* in the earth. Having accomplished it, he returns again to his Father with the *broken link* of the *Logos* chain *welded together* by his suffering and death for fallen man. Now then, in God's plan the *union* of heaven and earth *is already made up in him* and is presented to man by *faith*. But the time must come when faith in man will become a power; then like a mighty warrior, he will sweep away every obstacle that hinders this *union* from becoming a reality, until at last the entire



earth will be *glowing* because of the glory that heaven sheds upon it. The *Logos-power* will then again hold the creation to the *bosom* of the Father, in the same way that Christ, as the mediator, now occupies that *glorious position*.

The heavenly position of Christ, as the centre-power of *unity*, is explained further by himself when he says:

"All power is given me in heaven and in earth, go ye therefore and teach the nations . . . . And lo I am with you alway, even unto the end of the world." (Matt. 28: 18-20.)

He is *present* but *unrevealed*. The sinful covering that envelops the human family makes the celestial beings invisible. But when the people of God are brought out from sinful Babylon, the celestial kingdom with its power and glory will be revealed just as fast as faith carries away the righteous from the desires of Babylon.

Instances have occurred when, to some extent, the celestial kingdom of God has revealed itself to man, but always on some mountain where the work of Bel with its defiling influence has not ruled. On Mount Sinai it revealed itself when the kingdom of heaven made that great rock, about 3,000 feet high, quake and burn like an oven. On Mount Carmel, the power of heaven also revealed itself by a consuming fire which came at the bidding of Elijah. The prophet Elisha, when pursued by the army of Syria, stepped up on a high mountain outside of Samaria. When his servant noticed the great multitude of horses and chariots coming toward them, he feared and said to Elisha:

"Alas, my master! how shall we do?" Then the prophet appealed to the Lord, "Lord, I pray thee, open his eyes; that he may see. And the Lord opened the eyes of the young man; and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings 6: 15, 16, 17.)

Christ brought his disciples up to the top of a high mountain where he was transfigured before them. The kingdom of God in *miniature* was presented to them there, with Moses representing the resurrected and Elijah representing those who are to be translated. God himself spoke to them and the Son of God was arrayed in his kingly attire. (Matt. 17: 1-5.)

The Revelator, when he was permitted to see the Bride of the Lamb, was first carried to a great and high mountain. From thence he saw the heavenly Jerusalem, enveloped by the glory of God. (Rev. 21: 10-23.)

Now we may ask: Why does God choose a high mountain as a place for revealing the kingdom of heaven? Is it not because the beholders are thereby separated from the inventions of man and occupy a *spot* of God's creation that still remains *undefiled*?

Does it not prove, that heaven, or the *dwelling-place* of God, is nearer the habitations of mortal man than the belief that it is located somewhere beyond the starry sky, gives room for?

c. *A new heaven and a new earth.* The Word of God plainly tells us that we must look for "*new heavens and a new earth, wherein dwelleth righteousness,*" (2 Pet. 3: 13.) Christ, as the *Logos-power*, will cause a transformation to take place, by which the *old* creation will be changed into a *new* and glorious one. Both heaven and earth are included in that wonderful change. By fire, the elements and the earth are first brought back into a chaotic state. Peter says that the "heavens shall pass away with a great noise, and the elements (air and water) shall melt with fervent heat, the earth also and the works that are therein (on it) shall be burned up." When thus brought into a confused and unorganized state as in the "*beginning*," a new creation or formation which comprises heaven and earth, takes place. The Lord says:

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." (Is. 65: 17-19.)

By this new creation of heaven and earth, as they spring forth out of the same chaotic state, a perfect union of things celestial and terrestrial is restored, and heaven, instead of enclosing the glory of God and hiding it from the earth, opens itself over it with all its splendor and pours its animating life-power over it.

Now we will compare the process of creating the new world with the process that was used in creating the old, in order to show their similarity.

a. "And the earth was without form and void; and darkness was upon the face of the deep." (Gen. 1: 2.) "I beheld the earth, and lo, it was without form, and void, and the heavens, and they had no light. I beheld the mountains, and, lo they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." (Jer. 4: 23-26.)

Where are the people then? The preceding wars, revolutions and famines have destroyed most of them, and those that are left, according to Is. 2: 10—21, have hidden themselves in the rocks and mountains. The "remnant of the seed of the woman" is spoken of in the twenty-fourth chapter, thus:

"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning

grapes when the vintage is done. They (those few thus left) shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." (Is. 24: 13, 14.)

God will keep his hand over them.

b. "And God said, let there be light: and there was light. (Gen. 1: 3.) And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord (only), not day, nor night; but it shall come to pass that at evening time, it shall be light." (Zech. 14: 6, 7.)

c. "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters." (Gen. 1: 6.) Here the new heaven appears with the new Jerusalem, as the bond of union between the old and the new creation. "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord and his name one." (Zech. 14: 8, 9.)

d. "And God said, let there be lights in the firmament of the heaven to give light upon the earth; and it was so." (Gen. 1: 15.) "And showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal... And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof." (Rev. 21: 10, 11, 23.)

This does not prove that the sun and the moon will not exist in the earth that is made new; it only gives us the understanding that the city itself will not be dependent upon those lights. In Is. 30: 26, it states:

"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days."

d. *The progression of the Logos-power in the transformation of heaven and earth.* In the Book of Revelation we have a descriptive chain illustrating that marvelous work. John, as a prophetic representative, not only is honored in being permitted to see the great progressive work, but at times he takes the rôle of an actor in the wonderful scene. The transformation begins with the opening of a door into heaven. He says:

"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said: 'Come up hither, and I will show thee the things which must be hereafter.' And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne." (Rev. 4: 1, 2.)

John was brought down in the Spirit to the morning of the day of the Lord, and like Daniel, he saw the "Ancient of days" take his place on the seat of judgment for the purpose of delivering the kingdom into the possession of his saints. (Dan. 7: 22.)



The *opened door*, of course, means the same as an *opening rent in the cover or the partition* that separates the celestial glory from the earth. That opening is rent by Christ, who acts as the mediatorial centre, and when the *times of the Gentiles* are full, he will bring forth the powers of heaven through that opening in order to remove from the earth the entire cover, so that heaven and earth may be *one* again: i. e., perfectly united.

The next procedure in this great purifying work that John sees is the messenger with the opened book in his hand. He comes down from heaven invested with a glory like that of the sun. Declaring that there is *no more time*, he adds:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 1-7.) And then in chap. 11: 15, we read: "And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The finishing of the mystery of God consists in the *uniting* of things in heaven with things on earth.

The work goes on, and John sees it advancing forward from the heaven on earth. He sees a great wonder in heaven—a pregnant woman in danger of being torn to pieces by a monstrous dragon. Again he looks, and a *war is going on in heaven* between Michael and the dragon. Michael gains the victory, and the dragon is cast out of heaven; in other words, the *Logos-power* separates all the children of faith from the dragonic power; that shuts the dragon's influence out entirely from the heaven-born beings, and his high position is broken down.

At last John sees heaven *opened*; he sees the powers of heaven carrying on a righteous judgment on the earth. (Rev. 19: 11.) The Spirit of prophecy has then taken shape in the children of faith so that both terrestrial and celestial beings can *unitedly* engage in the work of *uniting* heaven and earth. The prophetic Word is then a sharp *two-edged sword*, which like a "*rod of iron*," breaks in pieces the dragonic power until it is subdued entirely. As the children of light are separated from that power, it is finally brought into utter darkness where weeping and gnashing of teeth is the result of its opposing work.

When the kingdoms of this world are finally brought under the *feet* of Christ, the *union* of heaven and earth progresses in the same proportion that the purifying process, which removes what has constituted the separating wall, goes on. At last Paradise appears in its original beauty with additional glory. John says:

"And he (the guiding angel) showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it (the city of God), and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

Thus we see that heaven, as the inheritance of God's people, is not located beyond the starry sky, but is secreted within the *Logos-power*, and is of a *future creation*. It will come into existence in a similar manner as did the first creation. This is the *great object of faith*, and when the soul begins to comprehend it, Christ, as the mediator, becomes very great and precious. All of one's future existence and joy depends entirely upon his *office-work* as the Messiah. He is the *new Adam* who restores and takes possession of the *lost inheritance*.

As long as the salvation-process goes on, Christ, as the *Logos*, holds a *centre-position* in the chain broken by man in order to convert and restore the prodigals and bring them in *union* with the government of God. By means of the kingdom which is cast into the great human sea like a *dragnet*, he brings individuals forward and out from the kingdom of darkness and death to the boundaries of heaven where the power of faith unites them with the heavenly kingdom. Having passed the boundary line, which is drawn by the *cross* of Christ between the kingdom of death and the kingdom of life, they are *citizens* of the heavenly kingdom—whether they die, are hidden in the grave, or live until the time of the restoration. Time with the dead is as the twinkle of an eye. Six thousand years are the same as a minute. When once connected with the *Logos-power*, they belong to the work of restoration.

Controlled by this faith, Paul says:

"For our polity begins in the heavens, from whence also we are expecting a Savior, the Lord Jesus Christ, who will transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself." (Phil. 3: 20, 21; Emph. D.)

We understand Paul here refers to the *third* heaven to which he was caught. It is the *third* heaven we look for, that will develop its power and glory on and over the earth by the work of the Messiah. Peter tells us that the world that existed before the flood, including both heaven and earth, "*perished*," and that the heavens and the earth which *now* are, shall *perish by the fire at the judgment day of God*. (2 Pet. 3: 5—7.) But *new* heavens and a *new* earth will then be created, and righteousness shall reign therein. Then comes the *third*, the *everlasting* heaven which con-

tains an indescribable glory. Paul, like the Revelator, was brought forward by the Spirit to that heaven.

As the throne in the *opened* heaven becomes established on the earth, a *voice* is finally heard from him who sits on that mighty throne:

“Behold; I make all things new.” And again he speaks, “It is done!”

— “I am Alpha and Omega—the beginning and the end.”

### **The Great Dragon Is Cast Out.**

We understand *the war in heaven* to mean a spiritual war between the power of Light and Truth and the power of Lie and Darkness. The serpentine doctrines of an imaginable heaven and the salvation of immortal souls, etc., will-prevail until the time that Michael stands up for the children of Daniel’s people. During the time this doctrine constitutes the gospel which is preached throughout the world, the serpent who first introduced that doctrine has his seat in the same heaven. His angels or agents, who carry on his mission, are looked up to by the people as the messengers of God.

The mission of Christ consists of unfolding and exposing the falsity of the serpentine gospel, and that brings on the war. The angels or agents of the serpentine gospel become enraged and call upon the worldly powers to defend them and their cause. Thus the whole “Christian” world will finally partake in the struggle—some on the side of Michael, but most of them, of course, on the side of the great red dragon.

“And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God and the power of his Christ (the Messiah), for the accuser of our brethren is cast down, which accused them before our God day and night.” (Rev. 12: 9, 10.)

This testimony makes it plain that the war is carried on between the god-powers. It is a war between the God of Abraham, Isaac and Israel: namely, Jehovah, and the triune god, adopted by the Gnostics and proclaimed to the Christian world by the Catholic church. Jehovah never was a triune god, but as he himself declares to Israel:

“Hear, O Israel: The Lord our God is one Lord.” (Deut. 6: 4.)

Christ defines the meaning of the above in this manner:

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John 17: 3.)

Paul, the apostle, confirms this doctrine as follows:



“For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many); but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him.” (1 Cor. 8: 5, 6.)

No one who loves the truth and stands by it, can misunderstand the meanings of such plain testimonies. This is the God-power, that in the coming warfare will prove itself superior to the god-power which has been christened by the Catholic church.

As the name of the true God, Jehovah, and his power become revealed to the people, the deceiving god-power with all its host of agents will be cast down to the earth in the same manner that they have cast down the servants of God when the latter have protested against the false gospel. As that deceiving power is broken, the people on the side of Michael and the Truth will raise their voices in praise for God and say:

“Now is come salvation (the true salvation) and strength and the kingdom of our God, and the power of his Christ.”

This shows that a false salvation, a false kingdom and a false Messiah have had the power and the strength of the people before.

### **The Remnant Seed.**

“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood . . . . And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” (Rev. 12: 15, 17.)

Many, in their own conceit and because of misunderstanding the prophetic language, believe to-day that they represent the “remnant seed.” The acts of the woman bringing forth her seed and the dragonic war against the woman and her seed, have not occurred yet in the sense that the prophecy unfolds them. The *remnant* means the portion that is left after the main war has been fought. We shall refer to another line of texts that may shed more light on this important point.

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him . . . . And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor; and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” (Is. 11: 1-5.)

Here again, we find a prophetic line which leads us to the

office-work of the Messiah. The Hebrew word translated "*rod*" is "*Nezer*," and signifies a *sprouting twig*. The name *Nazareth*, the place where the Lord lived during his childhood, originated from the word "*Nezer*," and he was called a "*Nazarene*"—not in the sense that he was the *sprouting twig* from the stump of David, but in the same sense that the present generation refer to *insignificant* places with respect to persons they mean to lower in the estimation of others. The word "*Jesse*" signifies *independence* and refers to the *origin* of David.

The *sprouting twig* shall grow out of the independent stump of David's kingdom; it shall grow until it has restored Paradise to its original condition, denoted by the following: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," etc. Look at the beginning of David's kingdom! In reading his history, you will find him in the deserts and among the rocks, gathering men about him that the present generation would call "hoodlums," "tramps," and "vagabonds." Saul controlled the kingdom and raised an army to *root out David*. Years passed, but at last the little shepherd became king of Israel. There you have the *stump* from which the *twig* will grow.

The "*Nezer*" of the independent stump grows and brings forth the *seed* which is called the "*seed of the woman*." That seed has been promised since the fall of man. The Lord said to the serpent, "*And I will put enmity between thee and the woman, and between thy seed and her seed; it (the seed) shall bruise thy head, and thou shalt bruise his heel.*" This prophecy is not fulfilled yet, except in its reflective state. The woman and the seed here spoken of, is the same woman and seed that John speaks of in Rev. 12. Christ, as the original seed, was transplanted in the earth in order to produce the seed of the woman that shall appear during the dragonic war. The 144,000, sealed with God's seal, are the *seed* referred to. *Christ in them will bruise the head of the serpent*. They are the overcomers that have the promise to receive power over the nations and to rule them with a rod of iron. (Rev. 2: 26, 27.) These 144,000 will be developed during the great campaign between the woman and the dragon (the armed nations). In them the prophetic Word takes its full form and becomes flesh.

If we reflect *over the prophetic scene*, we may be able to comprehend it still better.

We see the sealed book of prophecy opened. The prophetic Word takes form in a movement, which in the tenth chapter of Revelation is represented by a messenger that steps down from heaven (below the boundary line). He is invested with a supernatural power. *His face shines like the sun*: i. e., his doctrine or

message is clear or illuminating like the sun. *He is clothed with a cloud*: i. e., he is surrounded by both visible and invisible masses of beings. *His feet look like pillars of fire*: i. e., with fiery zeal he steps onward along the prophetic path. He holds the prophetic book opened in his hand, and with the roar of a lion he utters the judgment of God written therein. His message comprises both politics and religion. The desert: i. e., the place outside of the boundary line of Babylon, is his field of operation. There he cries:

"Prepare ye the way of the Lord, make straight in the desert a highway for our God! Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Is. 40: 3-5.)

The consequence of that movement is, that the unbelievers and opposers become like grass before the scythe; they are cut off from God's blessing; they wither like cut grass in the heat of the sun. Their probation ends with that movement, and the *curse* of God rests on them until they perish. The more the Babylonians pursue and persecute that movement outside of their limits, the more powerful it will become. The messenger will finally step on the hills and mountains, and there will cry, "*Zion, thy God reigneth!*", (Is. 52: 7.) As the messengers see the dispersed people coming together unto Zion in the deserts, they prophesy to the mountains of Israel:

"Thus saith the Lord, God; I have lifted up mine hand. Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." (Eze. 36: 7, 8.)

The movement will go on until the whole creation is transformed into the Eden state.

The prophetic voice turns to the dispersed Israel, the working classes among the nations, which, in comparison with the higher classes in Babylon, are like a valley of dead bones without any prospect before them. The prophetic voice goes forth like a mighty trumpet over that valley and cries: "O, ye dry bones, hear the word of the Lord! Thus said the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live," etc. A great noise in the valley follows, also a movement similar to the one that took place in Egypt when Moses announced the prophetic declaration that God gave to Abraham and the patriarchs. "*Bone is gathered to bone,*" and that work goes on until the whole house of Jacob is gathered which, in its onward course, includes both the living and the dead. As the movement brings *hope* and



life on the one side, it brings *despair* and *death* on the other; because it is only the poor and depressed, who, without direct help from God, have no prospect before them, and who really take hold of the arm of faith that is reached out to them. The others, who have their glory and trust in Babylon, will do all in their power to oppose the movement which is to their own destruction.

The vineyards of the earth—the religious organizations, which have connected themselves with and put their trust in Babylon—by the same movement are brought into a ripening state. As they take their stand against the “*strange*” work of the Lord more firmly from time to time like the Jews did against the movement of Christ at his first advent, the Spirit of God gradually leaves them, and the spirit of *hatred* and *hypocrisy* ripens them for the *sickle* of the Lord. The *sins of Sodom*, which are “Pride, fullness of bread, and abundance of idleness, hardness toward the poor and needy, and haughtiness,” (Eze. 16: 49, 50), have already *centered* in the so-called Christian bodies, so that it only remains for the sap, which fills the grapes, to become bloodstained. They will sanction the doings of the beast and therefore will be guilty of the fearful slaughter that will take place when the Lord’s trumpet calls to battle. John heard a voice crying to a messenger who held a sharp sickle:

“Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth (the religious field), and gathered the vine of the earth and cast it into the great wine-press of the wrath of God.” (Rev. 14: 18, 19.)

The righteous within these organizations have been brought out from them and over to the side of the Lord by the prophetic movement, previous to that special act. Then they have been martyred, or some of them may be among the seed: i. e., among the 144,000 sealed, who stand ready for translation at the *visible* manifestation of the Bridegroom.

“*The Seed of the Serpent.*” The expression “thy seed,” spoken by Elohim to the serpent, brings to light that a certain class of human beings, *born* and developed by the spirit of delusion, will come on the scene of action at the same time the seed of the woman will appear. We have already noticed that the developments of the Spirit of prophecy have corresponding developments in the kingdom of Antichrist. Every religious development or sect consists of two parts: the *form* (those who profess Christ without having him in them) and the *image of Christ* (the children of faith). During the great work of separation at the closing up of the works of man, they become entirely separated; one part joins the Messiah and the other part the Anti-Messiah.

The seed of the serpent, of course, will partake of the *nature* of the serpent. His qualities, as exposed by the light of prophecy, reveal him to be one who *assumes* Elohim's skill and power and as one particularly interested in all developments which originated in the eating of the forbidden fruit. The institutions of man are his glory; the red dragon to protect him, is his *pet*. He hates the "*woman*" and particularly, her "*seed*:" i. e., *the Spirit of prophecy made flesh*, because he knows that that antagonist *aims his blows* at his head.

In Matt. 13: 24—30, the testimony of Jesus, when compared with his parable of the ten virgins which illustrates the movement of the kingdom of heaven among the people of the last generation, brings to light the seeding-time of both the *true* and the *false* seed.

a. *The harvest of the world* is the object of the testimony. Thus, the *last* generation is there represented in relation to the heavenly kingdom. The *field* of the harvest is the world, the entire Christendom. In that great field *grow together* two kinds of seed—*wheat* and *zizania*. During the harvest-time they are entirely separated from each other.

b. *The seeding-time*. A special time is set apart for the harvest, and a corresponding time, therefore, must be allowed for the seeding of the field. The natural process of harvesting grain divides itself into three special periods—the *seeding*, the *growing* and the *harvest-time*; the Lord has divided up the time connected with his great harvest similarly. It is not merely a parable which compares spiritual movements with those of nature, but being the testimony of Jesus, it is the Spirit of prophecy, revealing the *mysteries* of God. (Compare v. 10—16.)

The parable begins thus: "The kingdom of heaven (the spiritual developments among men preparatory to the establishment of the kingdom of the Messiah) may be compared to the field in which the owner sowed good grain; but while men slept, his enemy came and sowed darnel (Greek, *zizania*—false wheat) among the wheat, and went away."

In the explanation, the Lord says that the Son of man sowed the good seed. Then let us ask: What kind of harvest is brought forth from the seed the Son of man sows? Look at the apostolic church. His seed has no interest or joy in the institutions of sinful men. They, while under the oppression thereof, are like wheat growing among thorns and thistles. On the other hand, the natural inclination of *zizania*, which has no kernel to develop, is to grow in the shade.

c. "*While men slept*." The enemy to the Son of man sowed *zizania* in the field that had just been seeded with good grain. When did men sleep? That expression brings to light both the

seeding-time and the condition of the people at the time the enemy had opportunity to enter the same field. All that seek the truth can understand at once, that by the term, the "*children of the evil one*," the Lord does not mean every person who is outside of his true followers, as we have heard it explained. The Lord would never say that a natural being without any religious standing, is a child of the devil. He does not even intimate that anywhere, with respect to the class that followed him during his first advent. But the *Pharisees* he plainly told, "Your father is the *devil*." He declared to them that those whom they so zealously converted, for whom they compassed both land and sea, were made the *children of hell*. He says, "*When he is gained (when you finally have captured such a person) you make him a son of hell doubly more than yourselves.*" (Matt. 23: 15.) Of course they believed, like the Pharisees of our day, that they converted people to God and to his commandments.

*When did men sleep?* is the question. "*While the Bridegroom tarried they all became drowsy and fell asleep,*" is the Lord's own answer. In what period did that occur? It follows the *first act*, which is brought to view in the parable of the ten virgins. Thus, the message that caused the advent movement in 1840-4 was the work of the Son of man. It was a heavenly seed sown in the world for the purpose of bringing forth a harvest. When the harvest-time comes, it will be revealed that the principal portion of the seed of the woman has had its first impression of the second advent of the Lord from that time.

The enemy that has passed over the same ground while the Bridegroom *tarried* and has seeded it with zizania, is explained by the Lord to be "*Diabolos*." *Dia*, signifies *of* or *by*, and *Bolos* signifies *Bel* or *Belus*. Thus, we see at once what the Lord has reference to. A religious influence or movement, manifesting a specific interest in the institutions or the kingdom of Bel, follows in the wake of the movement that started the virgins on their way to meet the Bridegroom. While they were awake, the influence of Bel was kept outside of the camp by the seed of the Son of man, but when they dropped asleep, the *Diabolos* cunningly seeded the field with his institutions and with *persons* who faithfully and lovingly embrace them. The brick-creation captures the children of promise and enslaves them anew under the power of Baalism.

In the park of Bel's successful plantation, Bel's true daughter, "*Jezebel*," has her glorious throne also. While the true virgins take their *nap*, *she* rules as a *queen* and *taxes* them enormously in order to keep up her glory. They are too *sleepy* to look up at the midnight-cry to find that the product of their many years



of hard toil has been guided *by her hand* into the *stomach* of Bel. Then it may terminate as the Lord says by Jeremiah, the prophet: "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: And the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall." (Jer. 51: 44.)

The *foolish virgins* (the imitating company of the *true virgins*) represent the *zizania* grown up and ripened for the harvest. With respect to the spirit of prophecy (the oil of their lamps) they will "deceive and be deceived" until the harvest of the Lord is complete and the true wheat has been brought into the granary. The effect this movement has on the foolish virgins, who are branded as "*seducers and iniquitous persons*," binds them into bundles. The cords of Bel tie them strongly together. As opposers to the Philadelphian movement, they are called the "Synagogue of Satan."

---

## XXI.

### THE MISSION OF ELIJAH.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 5, 6.)

These significant words contain the very last prophetic announcement of Jehovah in the old dispensation. The Jews, who look for a literal fulfillment of that prophecy, fill an extra cup of wine at their Passover-feast which they call the "*cup of Elijah*." They expect he will be present some time to announce the coming of the Messiah. In the light of prophecy, we will now consider the meaning of that promise.

1. Will Elijah, the same person that appeared in Israel about 900 years before Christ, come again? Many claim he will. As Elijah's mission at that time was connected with the *typical* system, he and his mission must have constituted types or shadows of "things to come." Thus, to look for the same Elijah that then filled the appointed mission, would be the same as *denying* the *change* that the typical system has undergone by the *first* advent of Christ. And further, we have the Lord's own testimony explaining this prophecy which shows plainly that Elijah, the Tishbite of Gilead, is not to be expected again.

When Christ was transfigured before his disciples, Peter, James and John, on the mountain where the kingdom of God in miniature was revealed to them, Moses and Elijah were seen talking with

Jesus. When they went down from the mountain, they asked him, "*why then say the scribes that Elias must come first?*" Before what? Before the kingdom of God develops in glory. Jesus answered them:

"Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matt. 17: 11-13.)

This testimony settles one point: viz., that Elijah *has already come*. The promise on the Lord's side has been fulfilled; but it was not the same Elijah that battled against Jezebel. It was John the Baptist. The power with which Elijah was invested was transferred in part to John the Baptist. The angel who announced the birth of John, said to Zacharias, his father, "And he shall go before him (the Lord) in the spirit and power of Elijah." It is the "*spirit and power*" that make up the true Elijah, not that special individual of flesh and blood.

Now let us notice what that name signifies. *El-i-jah* consists of three syllables. "*El*" is the root in the name *Elohim*, which represents the Creator of the world; "*T*" is the possessive, *mine*; and "*Jah*" is an abbreviation of *Jehovah*. The whole name signifies therefore, *Jehovah is my God*. As his mission was to reveal Jehovah and to uncover the deception of Baal, whom the children of Israel had chosen as their Lord, we can thereby understand how important the name is.

The "*spirit and power*" required to reveal the evil and to bring the people of God back from that horrid delusion, was invested in the name *Elijah*. John the Baptist, who had been in the desert from his childhood unto the very day that he stepped forward on his mission as a forerunner of Christ in his first advent (Luke 1: 80), certainly was no friend of Baal, but instead, a man of God who had chosen the Creator of the world as his Lord; hence, he was invested with that "*spirit and power*" of restoration. There should be no question in anyone's mind as to whether John's mission was the mission of the promised Elijah; but there should be a question with respect to the *fulfillment* of that mission. Did John in all particulars complete the mission of Elijah?

*No!* says the Spirit of prophecy. Why did he not? That answer is plainly revealed by the Lord when he says, "*they* (the people to whom he was sent) *knew him not, but have done unto him whatsoever they listed.*" There we have it. The people to whom he was sent *did not receive him*. What did they do with him? First, they let the wicked *Herod Antipas* cast him in prison, and afterwards they let him cut his head off. If the people had

received him, what would have been the consequence? We find the answer in Acts. 3: 23. Representing Elijah, his mission was to "*restore all things*" prior to the advent of the Messiah and in his presence. If the people had received him as they received Elijah on Mount Carmel, he would have *restored* them and their worship and would have united them with the Messiah. Instead of allowing the deceptive leaders to lead the people in murdering the Messiah, they would have *rooted them out* and accepted the Messiah as their God-appointed King. But we find that although John prepared a small part of the people for receiving the Messiah, the people at large went with their leaders and stained their hands with the blood of the Innocent, and finally, as a cursed people, they were cut off. Peter says: "But ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." They, of course, fulfilled the Scripture. It was to be so; but that does not change the meaning that lies in the words of the Lord when he says that the people to whom John was sent "*knew him not.*" They did not know that he was invested with the "*spirit and power*" of Elijah, and consequently, did not accept him as such.

The prophecy in question, if we notice it closely, tells us that the work of Elijah is intimately connected with the *day* of the Lord. "Behold I will send you Elijah, the prophet, before (as a forerunner to) the coming of the great and terrible day of the Lord." John fulfilled his mission during the *evening* of that day; but, as the principal mission of Elijah belongs to the *morning*, it was only begun by John. At the morning-work of the Lord, the mission of Elijah is needed on earth in order that the Lord may not *smite* the earth with a *complete curse* as he did Sodom and Gomorrah. Unless the hearts of the fathers be turned to the children, and the children's hearts to the fathers, such a curse would eventually come. "*Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.*" We notice that this declaration is connected with the statement that God will *finish his work on the earth in righteousness*. (Rom. 9: 28, 29.) In that righteous work, only a remnant will be left, and that remnant must have their hearts turned to the fathers. The "fathers" are the patriarchs principally, to whom God entrusted his covenant; next in order, they are all the righteous ones whom God has acknowledged as his true servants. Now we will notice the texts that speak of the advent of Elijah.

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say



unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." (Matt. 11: 10-14.)

1. This text, generally taken as a positive proof for the assertion that John the Baptist carried out the mission of Elijah, presents to us three prominent points.

a) "*Among them that are born of women, there hath not risen a greater than John the Baptist.*" What made him greater than any of the *holy* and *deeply experienced* prophets? His own person did not make him so, because God has no regard for persons, but the *mission* that was set apart for him did. All the rest of the prophets had spoken of the glorious time when the Messiah would be present, but none of them were worthy of seeing it. John not only saw it, but he was the very man that introduced the Messiah to the people. That *position* in the work of God made him greater than anyone before him, born naturally.

"*Notwithstanding, he that is least in the kingdom of heaven is greater than he.*" Many curious interpretations of that expression are made which we shall pass by as unworthy of mentioning. If we hold before our minds the fact that these words were spoken by the prophet of the new administration whose testimony is the *Spirit of prophecy*, the true meaning will appear. "*The least in the kingdom of heaven*" is here compared with the greatest person born *naturally*. Who is that *least* one? Not one who is least in knowledge and experience, as some would have it. What made John great? His position. What then will make the least one in the kingdom of heaven greater than John? His *position* in the work of God, of course. What work is that? It is the *finishing up* of God's work on earth. This work is compared with a grain of mustard seed, which is the *smallest* of all herb-seeds, but which develops so that it becomes the *greatest* of them all. As the morning is greater than the evening, so will the work of the "least" be greater than that of John.

John the Baptist, in his position as the "*forerunner*," was a type or a foreshadow. The advent of the Messiah comprises a *restoration* of God's kingdom on earth, and for that great purpose he sends a "*forerunner*" to prepare the way for him as the coming King. The 40th chapter of Isaiah shows this very plainly. Because the Messiah, as Daniel says, was "*cut off*" at his first advent and that work was not completed then, it is left for his second advent. That is why he comes the *second* time. At this time, when the sanctuary is in Babylon with the Anti-Messiah sitting as a god

in it, the work of restoration will require a forerunner as much as the work of restoration at Christ's first advent did; yes, as much more as that which is to be restored has been lowered beneath the power of the god of this world. In view of the fact that Bel has entirely captured the civilized or the "Christian" world, which still believes to be on the side of Elohim, the being God sends to bring in the change, as the representative of the kingdom of heaven, will at first be the *very least*; yes, in the eyes of the nations he will be a *despised and powerless person*. But his mission will gradually raise him as the mission of John raised John, and finally, when Bel's kingdom has lost its grip on the people, this servant of God will be the *greatest* mortal being that ever has represented the kingdom of God. If John, as a representative of God's kingdom in the *natural* or *typical* development, was the greatest of naturally born beings, then the corresponding representative of God's kingdom in its spiritual development must be *still greater* than John, inasmuch as the *spiritual* development is greater than the *natural*, or as the *reality* is greater than the *shadow*.

b. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." What point of time did the Lord mean by the word *now*? The word is an adverb denoting time and is related to what he said. Did he mean that the kingdom of heaven was violently imposed upon only from the time John was cast into prison until the day that Christ spoke these words (two or three years), or did he mean that the kingdom of heaven would be *trodden down* by *violators* from the days of John until the time of the future *work of restoration*, when the *least* in the work of that kingdom will step forward on his mission? We think that other parts of the Scripture make this plain. For instance, what he says concerning his *second coming*: "When the Son of man cometh, shall he find faith on the earth?" What has become of the kingdom of heaven, if Christ finds reason to question whether or not there would be any faith left on earth when he comes to restore the kingdom? Oh, the ravishers and the violators have taken it and have united it with the works of Baal as far as they have been able. In the strength of Baal they have placed a *human being*, a *common father*, in the sanctuary. "Until now" means, therefore, until the time when the *restoration* will *throw out* these *violators* who have butchered millions of God's chosen people in order to keep their own positions.

By reading the 23rd chapter of Matthew, one gets an idea of what the Lord means by the "*violent taking it by force*."

"Woe unto you, scribes and Pharisees, hypocrits! For ye shut up

the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering (about to enter), to go in."

Still, those very same beings were looked up to as the highest representatives of the kingdom of God.

c. "And if ye will receive it, this is Elias, which was for to come." Who did Christ mean was the true Elijah—John the Baptist, or the *least* in the kingdom of heaven who finally should become *greater* than John? It was a settled fact that John was not received as the Elijah. Speaking of the sufferings of the kingdom of God on account of the fact that John's work did not relieve the kingdom of violators, he refers to the *one* who shall finally rescue it from the violators, and in the same connection he adds: "If ye will receive it, this is Elias, which was for to come." The pronoun "*it*" has been added by the translators and gives support to the thought that Jesus referred to his saying only. The word *this* is translated from the Greek word "*autos*" which in other places has been rendered *he* (the personal pronoun in the third person singular). If this passage had been translated literally from the original Greek text, it would be understood much better. Then it would read: "*If ye will receive* (are disposed to accept that person) *this* (or *he*) *is Elias being about to come*. The phrase, "He that hath ears to hear, let him hear" which the Lord always adds where there is something particularly important to be understood, gives force to the point we have presented; it has no bearing on the words spoken, for then it would have been an act of the past.

2. Matt. 17: 10—13. We have considered this text before and have shown that the Lord pointed out John the Baptist as the Elijah, but that the people rejected his mission. The words of the Lord in this text plainly describe the mission of Elijah as a work of *restoration*. That work was begun in John's mission; but, as it concerns the whole earth, it must extend farther than over the land of Palestine. It must be connected with the second advent of Christ because that advent comprises the "*restoration of all things*."

3. When we compare Luke 1: 17 with John 1: 21—24, we come to the same conclusion that we do regarding the above text. When John testified of the coming Messiah, the question was put to him, "*Art thou Elias?*" He said, "*I am not.*" "*Art thou that prophet?*" "*No,*" he said. Still, John was engaged in the same *mission* by which "that prophet" Elijah in "*spirit and power*" shall reveal himself in the future. But the work came to a *stop*—and so did the work of the Messiah—to be taken up again later, when it will be carried to completion. It will be finished in the *morning*



of the day of the Lord and will go onward until the mission of Elijah is completed; until the people will have turned from Baal-ism to the living God.

---

## XXII.

### THE MENSURATION OF THE TEMPLE.

In the 11th chap. of Revelation, the mensuration or the restoration of the temple of Christ is symbolized. John officiates as the representative of the first act and is commissioned thus:

“And a reed was given me like a rod,—saying: Rise, and measure the temple of God, and the altar and those who worship in it. But that court which is outside the temple cast out, and do not measure it. Because it was given to the nations; and the holy city shall they tread under foot forty-two months.” (v. 1, 2.)

The temple of the spiritual dispensation consists of the true believers converted into a united family and spiritually developed by the grace of God into the Truth as it is revealed in Christ. It is not connected with wood, brick, or stone churches. Such only misrepresent and hide the Truth. The Spirit of God is the builder of the spiritual church, and God cannot make use of dead material in his work. Building with dead material belongs to the typical system if it is done according to the laws of Moses, and if not done according to those laws, it is a continuation of the works of heathenism, the works of Baal.

The church or temple of the spiritual system is based upon the death and the resurrection of Christ—the Word made flesh raised by the Spirit from the world of sin and death. Hence, it cannot in any way be connected with material things, such as churches. Connecting material things with the spiritual temple would be the same as making a denial of Christ as the Word made flesh and the Beginner of the new creation. The following testimonies make it clear that the church of the spiritual dispensation has nothing in common with what is generally called “the Church of Jesus Christ,” “the Church of St. Peter,” “of Paul” and so on. Such names applied to piles of wood, brick, or stone are simply blasphemies.

The Church of Christ is the *body* of Christ. The apostle Paul, referring to the gospel of Christ as developing the spiritual church, says:

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision

of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; **and**, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath **days**: Which are a shadow of things to come: but the body is of Christ." (Col. 2: 12-17.)

Being dead to sin and to the world, buried with Christ and resurrected by faith as a member in the spiritual body, moulds a human being as a part of the Church of Christ. There is nothing dead connected with that, not even a law or a regulation outside of the resurrected Christ. All such beings are in the power of the Holy Spirit, which builds them up together as the Church of Christ by the influence of faith. Or, it may be said that Christ's resurrected body develops into a living and truth-unfolding church. That this and nothing else is the doctrine of the gospel of Christ concerning his church, is evident from the following texts:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things . . . . . And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." (Acts 17: 24, 25; 2 Cor. 6: 15, 16.)

Belial, or Baal, is the founder and builder of the tower of Babel and all churches made by the heathens and their so-called Christian followers. By following the practices of the heathens in building churches the Christians have perverted the gospel of Christ and have cast away the foundation of his temple. His temple-foundation is described thus:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2: 19-22.)

Christ, as the chief corner stone of the church built by the Holy Spirit, could in no way unite with clay and stone. That is entirely outside of his sanctuary, because there everything is living and active. The "little horn" should cast down the place of his sanctuary (Dan. 8: 11) which has been done to completeness. It has built churches of dead material and of heathen construction

there instead. Paul calls the Church of Christ *God's building*, and adds:

“According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” (1 Cor. 3: 10-17.)

Everyone that builds or influences people to build any other church in the name of Christ than a living structure which is to develop in the truth—the naked and practicable truth of God as it is in Christ Jesus—defiles the temple of God and makes himself liable to destruction by the wrath of God, who will finally avenge the insult and the wrong done to his temple. The Lord says by the prophet that the vengeance of his temple shall come upon all the inhabitants of Babylon. (Jer. 50: 28; 51: 11.)

At the time the restoration of the temple was about to take place, the temple was absorbed by the Babylonian church-powers and mixed with the brick-creation; here Antichrist rules over it as a god. But the prophetic Word of God must be fulfilled and the great work of separation will begin in due time. All the different parts of the temple are measured off: i. e., they are separated from Baalism by a process similar to the cutting and measuring of stones that are intended to fill some particular place in a building.

John, as the actor, was told to take the little opened book from the angel and eat it up.

That book, of course, is the same book that John saw in the hand of the great Judge of the universe who sat on the throne. (Chap. 5: 1.) The book was then *sealed* with seven seals. But he saw the Lamb go, take the book and open its seals, which had a wonderful effect on the company connected with the throne. They began to sing a new song, and the words ran as follows:

“Thou art worthy to take the scroll, and to open its seals; because thou wast killed and didst redeem us to God with thy blood out of every tribe, and tongue, and people, and nation; and thou didst make them to our God a royalty and priesthood, and they shall reign on the earth.”

This testimony shows that the gathering of the whole family of Jacob is connected with the opening of that book. When John received the book out of the hand of the messenger, it was open. What book is that? It is the book of God's judgment. Its contents are written in the Books of Daniel and the Revelation.



The writing on its "*backside*" is seen in the judgment of God during the material dispensation. In the degree that the judgment over Babylon is revealed, the book is opened, and it becomes a "*reed*" like a "*rod*" or like a rule, containing certain measures. When applied to the people, it measures off the *temple* of God, the *altar* and the *worshippers*.

*The reed like a rod.* Reed was used to write with in the time of John. In his third epistle he says: "I had many things to write, but I do not wish to write them to thee with *melanos* (ink) and *kalamos* (reed)." Thus we understand that the "*reed like a rod*" means a *writer's pen* which brings to light the judgment of God revealed by Daniel and John. John not only received the open book from the angel, but was told to "*eat*" it. He represents those beings God chooses to lead his work of judgment, who, in order to understand the wisdom of God, must digest by practical experience the doctrines of their mission.

In the Word of prophecy, we see that Christ, when he returns to the earth, comes to his temple. (Mal. 3: 1.) His temple, therefore, must be in its place by the time he comes.

a. *The mensuration of the temple.* The rule is laid on, as it were, or proclaimed to the "Christian" nations, and what is the result? Is the temple as represented in the apostolic church to be found anywhere to-day? No! What has happened to it then? It has been defiled and trodden down in the camp of the Philistines, in the house of their god Dagon, by the feet of the unclean. Go to any religious denomination, and you will find that the simple *true-hearted* souls who seek the God of righteousness are trodden down by the feet of the oppressive class. Let them speak to the congregation regarding the *true* condition of the apostolic church, about its relation to the world and the things of the world, and you will see some depressing results. The Bel-worshippers will soon check such sounds. They may talk about the poor Nazarene as much as they please, but are never allowed to mention that he is opposed to the *greatness* of man—be it with respect to church-building, luxury, or anything that elevates one man above another with an oppressive system between them which is brought to bear on the toilers.

In order to get the temple back to its original foundation—*outside* the camp of Bel's kingdom—it must be moved out of Babylon. This special movement is plainly spoken of by the prophet Zechariah and by other prophets, also by John, in Rev. 18: 1—5. John says:

"After these things I saw another angel coming down from heaven, having great authority; and the earth was illuminated with his glory. And he cried with a strong voice, saying: Fallen! fallen! is Babylon

the great! and is become a habitation of demons; and a haunt of every impure spirit, and a haunt of every unclean and hateful bird; because (of the wine) of the wrath of her fornication all the nations have fallen . . . And I heard another voice from heaven saying: Come out from her my people, so that you may have no fellowship with her sins, and that you receive not of her plagues," etc.

This *measure* is one part of the *reed*, which is proclaimed in due time. It brings down the glory of Babylon, and the people of God come outside of it. Then the temple of God, the living and moving sanctuary, will develop in the light of prophecy. It is measured off from those who have defiled it. The condition of the apostolic church is seen again.

b. *The mensuration of the altar.* What altar is that? It is the altar of incense. A *unity* of the hearts of God's people will then be restored; in strength and harmony their souls will flow together, as seen in the apostolic assembly. The proclamation of the living Truth by the servants of Elohim will bring about that *heavenly union*—a distinct contrast to the confused state brought about by the religious influence in Bel's kingdom. Their united prayers will ascend to heaven like smoke sailing upward.

c. *The measuring of the worshippers.* As the proclamation of the opened book is pressed upon the great multitude coming out from the sinful Babylon, which then is a seething caldron of wars and revolutions and, consequently, falling, the worshippers of the temple unite with the living temple of God. Having had no religious experience previously, they now make a start to serve the King of heaven instead of the powers in Nimrod's kingdom. Though the words of the Lord, "*By your patience you shall possess your life*" (Luke 21: 19), cannot be applied to them because of their lack of *tried* faith, still, if slain by the dragon as martyrs, they are *within* the measure of the reed. John, in describing the movements and what took place when the *fifth seal* was opened, says:

"I saw under (about) the altar the persons of those who had been killed because of the word of God, and because of the testimony which they held. And they cried with a loud voice, saying, how long, O sovereign Lord the holy one and true! doest thou not judge and take vengeance for our blood from those who dwell on the earth? And there was given them severally a white robe; and it was told them to rest yet for a time, till both their fellow servants and their brethren, who were about to be killed, even as they, should be completed." (Rev. 6: 9-11.)

Here we have a description of what happens to the worshippers in the temple. The angry "Christian" nations kill them as revolutionists; but, their *innocent* blood, like the blood of Abel (against Bel), cries for vengeance in the ears of the Lord of hosts.

Cain's time is at hand. This terrible vengeance-act indicates about how far the people of Elohim then are from the opening of Paradise which is to be restored by the Messiah.

The promise of giving white robes to the martyrs is the *pledge* of a glorious resurrection which is to take place at the time the temple or the living saints are *translated*. The slaughtering-scene continues until the two special witnesses of Jesus are killed; their blood *seals* the covenant. Then it is established forever.

d. *The court about the temple*. "Measure it not!" says the angel. "It is given to the Gentiles." The court of the old covenant temple was much larger than the temple, and it stood open to the Gentiles, or the strangers. When the living temple moves out from the brick-creation, the court will be open for comers and goers during the three and one-half years that the temple is subject to the mensuration-process.

e. *The nations will tread down the holy city during the forty-two months*, or the remaining time of the week of the covenant. What holy city is that? It is the capital-city of the world to come. That city develops from the holy temple and after the forty-two months, the resurrection begins, by which act the city, the New Jerusalem, becomes a reality.

### The Two Witnesses of Jesus.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth." (Rev. 11: 3, 4.)

These two witnesses of Jesus are connected with the mensuration of the temple and the days of their prophesying covers the same time that is required for the development of the sanctuary: namely, forty-two months, or 1,260 days. The Lord undoubtedly refers to these days when he says, "Except those days should be shortened (from years to natural days), there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matt. 24: 22.) If these prophetic days should represent as many years, no human being could survive them; hence they are shortened to common days—the only way they could be shortened. They do not diminish in number, but as prophetic days they are changed from so many years to as many natural days.

We will now notice the *position*, the *commission* and the *final end* of these two witnesses.

1. *Their position*. Jesus calls them "*my two witnesses*," and says that he will *impart* to them *power*, and they shall *prophesy* during 1,260 days, or three years and a half. Thus, they have



been his witnesses before they receive that power, before the time specified for their *special* prophesying.

He calls them *the two olive trees and the two candlesticks standing before the God of the earth*. We shall take up the last expression first.

a. *They stand before the God of the earth*. This is a *peculiar expression*, because God is always spoken of in the Scripture as the God of *heaven*. Found only a few times in the Bible and then always connected with one and the same object, it is, therefore, very significant. We find it in Josh. 3: 11, 13. "*Behold*," said Joshua to the people as they were about to pass over the Jordan, "the ark of the covenant of the Lord of all the earth passeth over before you."... "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest upon the waters of Jordan," etc. In Micah 4: 13, the same expression is connected with the victory of Zion over the nations, when the substance and the riches of the nations will be consecrated to the "*Lord of the whole earth*." It will be a work which corresponds to that of Joshua with respect to the ark of God. Again, the same expression is found in Zech. 4: 14; and 6: 5, which texts also speak of the wonderful work of God connected with his sanctuary. Thus we see that the expression "*the God of the earth*," refers to the time when his *special* power is displayed on the earth in connection with the sanctuary and the ark. Consequently, it points out the time for the special power of the two witnesses which is to be given them in connection with the development of the most holy place and the ark of the sanctuary of faith, when the earth is taken from the nations.

b. *They are the two candlesticks*. This expression denotes that these "candlesticks" are spoken of somewhere else; and so they are. In Zech. 4: 12, 14, they are spoken of as "*two golden pipes*"—*candlestick-pipes* for the oil of the lampstand—through which the golden oil runs into the sanctuary of God. As candlesticks they hold up the prophetic light that is given to guide the people of God on their way to meet the Great King.

c. *They are the two olive trees*. This, as well as the previous expression, points to some part of the Word of God where an explanation can be found. In Zech. 4th chapter, we find it. The prophet saw the sanctuary of faith, and in it he saw *two olive trees* by the bowl in which the oil for the lamps was kept—one tree on each side of the bowl. The angel asked him if he understood the meaning of what he saw, and he answered: "No." Then the angel revealed and explained it to him, thus:

"This is (signifies) the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts.

Who art thou, O great mountain? (the Babylonian mountain) before Zerubbabel thou shalt become a plain (be removed from the earth), and he shall bring forth the headstone thereof (of Zion) with shoutings, crying, Grace, grace unto it! . . . The hands of Zerubbabel have laid the foundation of this house (Zion), his hands shall also finish it," etc.

This was a queer explanation of what the two olive trees symbolized; but still, in the Spirit of prophecy, it is easily understood. The name *Zerubbabel* consists of two words, *Zerub* (Cherub) and *Babel*. The word *Zerub* or *Cherub* signifies a being that is separated and consecrated to God. The cherub of the sanctuary represented the highest earthly being and creative *Logos*-power. The other word, *Babel*, represents the kingdom of man. The whole name signifies: a cherub of God present among the works of Baal. Invested with the power of the "God of the whole earth," what will be the consequence of Zerubbabel's work? Just what the Lord tells the prophet. The great mountain of Baal will become a plain. The cherub is connected with the ark of God, before which the camp of the Philistines will be broken up.

But the prophet looked once more at the olive trees, and then he noticed they were only "olive branches" through which the golden oil was dripping. He asked for information. Then the angel answered him, "They are the two anointed ones, that stand by the Lord of the whole earth."

These "two anointed" or "consecrated" beings will stand as the ambassadors of the great King in his work to subdue the nations; they will be his public ministers in the cleansing work of the sanctuary. They are the witnesses of the High Priest, by whom he executes his duties in connection with the sanctuary. As witnesses they stand before his judgment-seat, testifying of the truth as he executes his righteous judgments over sinful Babylon.

In the typical sanctuary, these two witnesses were reflected on the inner veil, upon which they were embroidered with silk of "cunning work." Their proper place was above the mercy-seat of the ark, whereon they stood with their faces toward each other.

The cherubim were "beaten out of one piece" of gold. Thus they were originally one united body. It was God's command that they should be made in this manner, and the real meaning or significance of this typical construction will undoubtedly have its corresponding place in the development of the corresponding objects of the living sanctuary.

As the two witnesses are revealed to John in connection with the sanctuary, it is evident that they are closely connected with that sanctuary and that they will be a power within it. As golden pipes through which the golden oil flows into the vessels which belong to the lamps, will not they deliver the oil that Christ re-

ferred to, of which the *wise* virgins on their way to meet the Bridegroom are the *recipients*? Their spiritual life-fluid will continue to flow as a stream of light in the dark hours of night in order to guide the wise virgins through the *door* that is finally shut against the seducers and the seduced. That door is opened by the Spirit of prophecy and leads into the most holy apartment of the sanctuary. All persons who do not become sanctified by the influence of the Spirit of truth and who do not become separated from the iniquities that have defiled them in Babylon, are consequently shut out; the wise virgins are first gathered inside of that sanctifying institution and then the *door is shut*.

Many curious ideas prevail concerning these two witnesses. Nearly every sect has its own theory about them. Some look for Enoch and Elijah of the Old Testament to come back to earth; some claim that the Old and New Testaments constitute these witnesses; others, that they are the Word of God and the Spirit. But, all such theories vanish as soon as a thorough investigation of the subject is made. The Word and the Spirit constitute God's light, but the witnesses only candlesticks.

The teaching of the S. D. Adventists, that the two witnesses are the Old and New Testaments which were *killed* (destroyed) in the French revolution in 1793—4, and which ascended to heaven in that new editions of the Bible were printed, is *too silly* to be believed by any thinking being. It is a link in the mystery-chain of their prophetess. For fear that those *two living beings* would eventually expose their assumed religious position, they have done like the man who *boxed up* the subject he murdered and sent it to a *foreign country*.

2. *The commission of the two witnesses.* "These have *authority to shut heaven*, so that it may not rain in the *days* of their prophecy." They are invested with the power of Elijah. "And they have *authority over the waters to turn them into blood* and to *smite* the earth with *every plague*, as often as they choose." They are also invested with the power of Moses. Their commission, therefore, is to lead the people out of Babylon and back to Jehovah. Nothing less than the three and one-half years of *drought*, reflected in Palestine during the time of Elijah, and the *plagues* brought forth in Egypt by Moses, will convince the people that they have been and are the servants of Baal and his kingdom. The lords of Babylon depend as much on their service as did the lords of Egypt; hence, nothing less than depressive means, threatening their very lives, will induce them to let the people go and serve the God of heaven.

Were it not for the *supernatural* power these two beings are *invested* with in order to defend themselves against the red dragon,



the Babylonians would soon exterminate them. But, like the *fire-vomiting* dragon, they also send forth *fire* out of their mouths in defence of their lives and their mission.

3. *Their final fate.* "And when they shall have *completed* their *testimony*, that *wild beast* ascending out of the *bottomless pit* will make war with them, and will *conquer* and *kill* them." Those who try to hurt them will fall dead before them in the same manner as Ananias and Sapphira did before the feet of Peter. The Spirit of God will kill them. But at the closing up of their testimony, the *nations will unite* in bringing their dragonic forces against them and will capture and execute them. Satan will possess the wicked masses so thoroughly that they will even hate the *dead bodies* of those two beings, who, in love of humanity, have warned the world concerning the judgment of God. They will not suffer them to be *buried*, but will let them *lie* on the streets of a wicked city, where all the passers-by can spit on them and give them a kick.

By the influence of the false teachers, the world will be led to believe that these two witnesses are the Antichrist who was to come. Enveloped by the cover of Antichrist, it will be impossible for all that cling to the works of man to see these two beings who cause a general disturbance in the world in any other light. Like the Jews at the time of Christ's first advent, the churches, holding fast to their dogmas during such dangerous times, seek the special protection of the worldly power and, consequently, they cause the people to *remove* from the earth such beings who are opposed to them and who destroy the fat pastures of the shepherds.

Like Christ was captured by Roman soldiers who were under the influence of the leaders of the church, so these two beings will be taken and brought before a tribunal. Here, like Christ, they will be surrounded by false witnesses who perhaps have heard and misunderstood them but who desire to please their employers by testifying whatever they consider necessary to cause their death. The sentence of the law is passed over them, the death warrant is signed, and they are brought out for execution.

A feeling of joy, that they are now rid of the terrible Antichrist—as they think and say—passes like a mighty wave throughout the deceived world. They do not know that at the same time they in this manner *cut off* the mission of the witnesses of Jesus, they also *reach their own probationary line* with the terrible judgment of God *resting* over their heads. Here, a greater and more terrible catastrophe than the one centering on the Jews at the crucifixion of Christ stands before the "Christian" world. *They* have had time before them for repentance, but here that time ends. The door of mercy is shut, and the seven last *plagues* follow.

The prophetic language regarding the two witnesses compared with the history of the execution of their Lord, shows that they will be executed under similar circumstances, also under similar accusations. Right here then, we may add the *death warrant* of Christ as a model to be followed when the specified time comes. A copper plate found in the kingdom of Naples in the year 1810, A. D., contained the following inscription:

“Sentence rendered by Pontius Pilate, Acting-Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross. In the year 17 of the Emperor Tiberius Cæsar, and the 27th day of March, the City of Holy Jerusalem—Annas and Caiaphas being priests, sanctificatoes of the people of God—Pontius Pilate, Governor of Lower Galilee, sitting in the Presidential chair of the fractory, condemns Jesus of Nazareth to die on the cross, between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a Redeemer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple followed by a multitude having palm branches in their hands.

Order the first Centurian, Quintius Cornelius, to lead him to the place of execution. Forbid any person whomsoever, either rich or poor, to oppose the death of Jesus.

The witnesses who signed the condemnations of Jesus are:

1. Daniel Rabboni, a Pharisee.
2. Joannes Rabboni.
3. Raphael Rabboni.
4. Japet, a citizen.

Jesus shall go out of the City of Jerusalem by the gate of Strannus.”

The *death-warrant* of Christ was signed by three Rabbonies—Doctors of Divinity—and one citizen. Yes, it takes Doctors of Divinity to sign such warrants. Let us remember that!

The renowned Frenchman, *Victor Hugo*, wrote a short poem which we think fits in here as a reflective picture with respect to the crucifixion of Christ, also with respect to his crucifixion in his two witnesses some time in the near future. It contains the opinion of a person whose whole life was centered in the power that exists.

### **“The Judgment of a Conservative Concerning an Agitator.**

Was it illusion? Slept I? Pass your own doom!  
A man—no matter from what country-part he come.  
A friend of truth, of the conservative party  
Me told, righteous was the sentence passed in the  
Impudent anarchist's and charlatan's crime case!  
Such cannot pass free by high authorities.

How can such even come in question?

When law exists, men ought to follow its direction.

The truth alone shall govern this our civil world

Even though it needs the help of fire and of sword.

The news-producer laid his baits so soft and catching,

Of love and progress—sure baits for dulls that know nothing.

He scorned our faith and commandments of the code.

That kind of folks can scorn and scoff the very God!

He honored not what is esteemed by other beings,

But ran about to spread abroad his cunning doctrines

In every wretched place and the immoral regions;

And there took part with beggars and the beastly hoodlums,

And fishermen and butchersmen and mule-dray drivers.

A fine barefooted honor-guard of roughs and slovens.

He could not thrive among the upper-class that held possession,

Where matured skill and culture bring progression.

No, pass! With catching words and downright empty phrases

He magnetized the mob with gestures and grimaces.

He also cured the sick—spite law and faculty;

Gave vision to the blind—and yet more knavery.

False name the vagrant took and titles falsely bore—

He meant to gain respect, and thus be honored more.

He strolled about saying thus, 'follow me in hand!'

Some times on the city street again on open land.

That means nothing else but stirring up rebellion,

To make within a land strong fiends and contention;

Convicts and the outlaws sought by him protection;

They else were hid in graves or some deserted region.

And lame and blind and sick and stinking bad of puss

From rotten sores, they bore to that man all their curse.

All peaceful citizens they shut their door with rage

When he passed by among the mob in noise engaged.

There was a time, I have forgot what holy day,

He took a rope and then with cries began to slay

And drive the bankers out from their banking stand

In temple-court, where rent was high and all things grand;

Protected by the civil law, and yet more shielded—

The priest had twelve per cent, of all the banking yielded.

A branded girl did always follow in his track,

When in his spiteful outrage of speech he broke

The holy family bonds—assailing the religion,

And tried to ruin community, defeat dominion.

Morality he crushed, and ownership annulled.

The people him believed. Their sense was slack and dulled.

It was a fearful speech! The rich he classed as evil.

But flattered poverty, and claimed that all are equal.

All of us were brothers, the lowest with the noble;

The gentry with their servants on a level.

And all have right to earth's produce. And how he slandered

The holy priests! And on the open street he wandered

And spoke to the mob that listened to his slang.

The law was fully plain. His end would come with pang—

He was crucified—that word he spoke as soft as dew.

His softened tone it made me ask, But who are you?



His answer was, 'That we must fix one example.  
My name is Elizab, I'm clerk of court in city temple.'  
But who was he of whom you spoke? His short answer,  
I hear it yet—'It's Jesus Christ, the venturer.'"

—Victor Hugo.

"And some of the peoples, and languages, and nations see their dead bodies three days and a half, and do not permit their dead bodies to be put into a tomb. And those who dwell on the earth rejoice over them, and will exult and send gifts to each other, because these two prophets tormented those who dwell on the earth."

In the belief that they have conquered the power of Satan or Antichrist, both the church and the world will rejoice exceedingly when the dead bodies of the two witnesses of Jesus lie as an open shame on the street. They lie in this manner three days and a half—a corresponding number of days to that of the years they prophesied—at the gaze of all that come to see them; undoubtedly, many thousands.

The leaders of the Jews said concerning Christ, "*We remember that that deceiver said while he was yet alive, 'after three days I will rise again,'*" and therefore, they placed a guard at his grave. Undoubtedly a similar expression, uttered by these two witnesses, has something to do with their dead bodies being left on the street. They will keep watch over them, so as to be sure that no one steals them away.

"After the three days and a half the Spirit of life from God entered them, and they stood on their feet; and great fear fell on those that saw them. And they heard a loud voice saying to them, come up hither; and they ascended up to heaven in the cloud; and their enemies beheld them."

This will be more fearful to the *guilty* world than the resurrection of Christ was to the guilty elders of the Jews.

"They gave large sums of money unto the soldiers, saying, say ye, his disciples came by night, and stole him away while we slept; and if this comes to the governor's ears, we will persuade him and secure you."

This open street-scene will prevent such a blackmailing affair and bring the guilty leaders into daylight. Oh, what a fearful pall will cover the murderers when they see heaven open its arms to receive these two beings who have been doomed and killed by the "Christian" world. Like Elijah they sail upward and disappear in the clouds of heaven, and their enemies see them. Presently the earth begins to shake; a great earthquake demolishes one-tenth part of Babylon, and that part—undoubtedly the part where the witnesses have been executed—becomes a ruin. Seven thousand *names* of men—distinguished men, whose D. D. appendages have made their names *ring* with a holy sound and whose names may be found on the petition requiring the civil authorities

to kill the witnesses—are killed. The shock from heaven in connection with the murdered Son of God in his witnesses, takes the *ring* out of those names forever.

---

### XXIII.

#### THE LIVING ZION.

The spiritual, like the typical system, has its Zion. The typical Zion *constituted* the City of David—the foundation of Jerusalem. When David purchased it, a Jebusite had used it for a threshing floor. (1 Chron. 21.) Thus, we see that Zion held a very important position with respect to the nation which developed under the Mosaic system. It was Zion that constituted the very first fortification by which David, as the ruler over God's chosen people, conquered their enemies. Zion holds a far more important relation to the kingdom which unfolds under the spiritual system than it did to the kingdom which developed under the material system. It is very essential for every truth-loving being to understand wherein that relation consists, because the ignorance of the people enables the religious deceivers to play their tricks when they appeal to the people to come to or take an interest in what they call Zion. Those who read the Scriptures notice that Zion has a prominent position in the plan of God, and because they do not understand what it really means, the deceivers are able to capture their minds, and as a result, they handle them as they please.

On this list we find the Mormons and all who point to Zion as a city built by the hand of man. They step ahead of Christ, take his place as builders of Zion and allure their subjects in two ways. In the first place, they steal from them the truth of God concerning Zion, and then they trick their means away from them under the pretence that they will become citizens of the city of God. Thousands of such deceived beings live on the earth to-day.

The apostle Paul in his letter to the Romans appoints the right place for the Zion of the spiritual dispensation when he says:

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. 11: 25, 26.)

He says that the “Deliverer,” who shall cleanse Jacob from ungodliness, shall come out of Zion at the time of the fullness of the Gentiles. What then is the “fullness of the Gentiles?” Christ

answers that question in Luke 21: 24, when he speaks about the Jews and Jerusalem:

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

It means the time prophetically measured off for the Gentiles or the Christian nations. When that time comes to an end, Zion will appear and the Deliverer will come forth to separate the house of Jacob from all its uncleanness. In Zech. 2nd chap., we find an explanation of what the name *Zion* signifies. It means a camp of assembled people where no walls or towers exist. A camp in the desert like that of the children of Israel when they were on their way to the promised land. That camp is formed when the dispersed tribes gather around “Shiloh,” the “Prince of Peace.” There, as the Prince of the covenant, he will gather the down-trodden host under his banner, and will mobilize them in order to conquer the nations that they have been serving.

That camp will be established during the morning of the great day of the Lord. In Is. 13th and Joel 2nd and 3rd chapters, we find a clear description of what such a movement means for the nations. See here a few specimens:

“I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye: for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt. And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.” (Is. 13: 3-13.)

This will be a terrible camp, corresponding with the nations’ military war-camps. But the nations have gone before and have made such a condition necessary. By his camp, the “Prince of Peace” will destroy all the noisy implements of war and make an



end of all military operations on the whole earth. That cannot be done with less power than the nations unitedly represent. Yea, it will far supersede the international military forces that the nations now in many years have created. The prophets speak with one accord about this great Zion-camp and say:

"And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? (Joel 2: 11.) The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." (Joel 3: 16.)

In the 12th chapter of the letter to the Hebrews, the writer compares the spiritual Zion with Sinai. Describing the power of God manifested there, he says:

"And so terrible was the sight that Moses said, I exceedingly fear and quake: But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." (Hebr. 12: 21-29.)

The gospel of the true Christ brought the apostolic church, with respect to the spiritual Zion and Jerusalem, in a position similar to that of the people under the Mosaic system with respect to Sinai and Jerusalem. The true church of Christ occupies the very same position until *Shiloh comes* as a Deliverer. Then Zion, as the camp of the sanctuary of God and his army, becomes a reality. Terrible was the scene at Sinai, but here both the heavens and the earth shall tremble at the voice of the Almighty when he roars like a lion at the nations and utterly destroys them from the face of the earth. By Isaiah the Lords says:

"For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood." (Is. 34: 2, 3.)

The personal or living Zion develops under the measuring rod which brings forth the temple. The prophet saw the revealing angel meet the man who held a *measuring line* in his hand who was told that Jerusalem should be inhabited "*as towns without walls for the multitude of men and cattle therein.*" Then he heard a voice, as from the Lord, saying:

"Ho, ho! come forth and flee from the land of the north (Europe) saith the Lord, for I have spread you abroad as the four winds of heaven, saith the Lord, Deliver thyself, O Zion, that dwellest with the daughter of Babylon, for thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you, for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them and they shall be a spoil to their servants, and ye shall know that the Lord of hosts (armies) hath sent me (the Lord's ambassador). Sing and rejoice, O daughter of Zion, for lo, I will come and will dwell in the midst of thee, saith the Lord." (Zech. 2: 6-10.)

Jerusalem and Zion are often referred to as if they were one and the same thing. In the personal development, Jerusalem arises out of Zion through the mensuration or because of the prophetic unfoldings. Hence, while Zion continues in its development, Jerusalem is hidden or undeveloped. By the progressive act of measuring the temple, Jerusalem unfolds a glorious power which supersedes that of Zion as the sun's brightness supersedes that of the moon. In Zion gather all kinds of people, the unholy with the holy, but in Jerusalem only the holy ones can come. In the light of the developing process, Zion constitutes a suburb to the holy Jerusalem.

In the prophetic vision that Zechariah saw concerning Zion and Jerusalem, we find an explanation to Is. 11: 10, 11.

a. "In that day there shall be a root of Jesse (the stump of David's kingdom shall sprout), which shall stand for an ensign of the people" (a powerful battery against the dragon-power of the nations).

b. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people." That implies a movement similar to the general strike and march out of Egypt that the twelve tribes made under the guidance of Moses.

c. "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." That proves that the movement in question constitutes the gathering together of the two houses. "And there shall be a highway for the remnant of his people . . . like as it was to Israel in the day that he came up out of the land of Egypt." Verse 16 proves that the two houses of God on their way to Zion will, by a revolutionary movement similar to the one then brought about, press their way to the place and position assigned by Elohim.

The expressions, the "daughter of Zion," and the "daughter of Babylon," refer to the fact that both the mystical Babylon (from which the spiritual Zion is delivered) and the spiritual Zion ori-

ginate from institutions that bear similar names: i. e., the mystical Babylon originates from Nimrod's capital city which was built around the tower of Babel, and the spiritual Zion originates from the kingdom of David.

Zion shall be "*as towns without walls*"—as towns on a newly settled prairie, where the people flock together in tents; or, like the armies of the nations in their camps on the battlefield. They have no *walls* of any kind to protect them; but the Lord says, "I will be unto her a wall of fire round about, and will be the glory in the midst of her." When the children of Jacob left Egypt and pitched their tents in the desert, a *pillar of fire* and *smoke* surrounded them. That constituted their wall of defense when the armies of Egypt tried to overpower them. In Is. 4: 5, 6, that same wall of defense is promised by the Lord.

"And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies (gathered troops), a cloud and smoke by day, and the shining of a flaming fire by night: for upon (about) all the glory shall be a defence. And there shall be a tabernacle for the shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."

If the people should camp in the desert for a long time without any defense or cover from the God of heaven, they would soon be rooted out. In Jer. 30: 17, 18, the Lord refers to Zion as being despised and oppressed by the nations and connects therewith the promise that he will *bring back the "captivity of Jacob's tents* and have mercy on his dwelling-places." Those *tent-dwellings* of Jacob, like the tribes themselves, have been captured by the Babylonians. A poor worker is not allowed to put up a *tent* to dwell in, in the big cities. Why? Because he is destined to pay high rents in order to sustain the oppressors and the glory of Babylon. But when Elohim calls the tribes of Jacob out from Babylon, he will at the same time restore their *tent-dwellings*.

A few texts will show how the people will come out of Babylon and gather unto Zion. Notice the two *distinct houses*.

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north (Europe) to the land that I have given for an inheritance unto your fathers." "In those days and in that time, saith the Lord, the children of Israel, (the working class of the nations) shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward saying, Come and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten." (Jer. 3: 18; 50: 4, 5.)

The Lord's parable regarding the prodigal son—who, by a famine that pressed upon him when in a strange country, was



awakened to his predicament with respect to his father and his own lost condition and who, as a consequence, moved homeward—will then be fulfilled. The drought of three years and a half will set the lost tribes in motion in every country, and with them the Jews. Then they will return to the God of their fathers.

The hardness of the hearts of the people who allow the poor masses to die of starvation without offering succor and the oppressive conditions in Babylon, caused by those who gather together by fraud the hard-earned means of the masses, convinces the common people that the God of heaven has withdrawn from Babylon; hence, they begin to inquire as to his whereabouts. At that time, the ambassadors of Zion will sound their voices and point out the way.

In Rom. 11: 25, 26, Paul points to the same time and says:

“For brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel, till the fullness of the Gentiles may come in. And then all Israel will be saved, as it has been written: The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob.”

In the preceding part of this letter, Paul has plainly stated that the *falling away* of Israel from David’s throne—first the ten tribes in 975 B. C., and then the two when the Messiah came the first time—was for the purpose of bringing salvation to the Gentiles, Ham’s seed. He says:

“Did they stumble that they might fall? By no means; but by their fall the nations have salvation in order to excite them to emulation. But if their fall is the wealth of the world, and their failure the wealth of the Gentiles, how much more will their acceptance be?”

Then he shows that God has never entered into any covenant with the Gentiles or nations, but that he *adopted* and *grafted* them in the stem of David’s kingdom in place of the twelve tribes, for a *certain time*. That certain time or period he calls the “*fullness of the Gentiles*” which is the prophetic measure set apart for the nations to enjoy the special blessings of heaven. When that time is up, they are subjected to a test in the same manner as the Jews at the first advent of Christ. But, in failing to comply with the requirements of God, they are entirely cut off from the stem of Jesse, and the *natural* branches are again grafted into that kingly tree which shall stand forever. Their prospects and glory under that blessed government can be faintly portrayed from the success and glory that the Babylonians have realized since the blessing of the kingdom of heaven fell to their lot. We often hear them remark, “Look at the wonderful riches, and the glorious kingdoms that have been built up by the power of *civilization!*” Baal must have the

honor, not the God of heaven. But now, when the *fullness* of their time has come, the despised God will test them severely. They will meet him with the power of the red dragon—which will spell their own terrible defeat.

Paul says that the Deliverer will come out of Zion. How? He will not come out of Babylon, but *outside* of its limits. There, he will gradually grow up into kingly might, a defense for the children of Israel and Judah, who in their distress come *weeping*, having been made homeless, having been persecuted by the nations and having been torn up by the red dragon. But the Lord calls to them:

"Sing and rejoice, Oh daughter of Zion, for lo I come, and I will dwell in the midst of thee!" (Zech. 2; 10.)

---

## XXIV.

### THE CLEANSING OF THE TEMPLE.

The revealing angel, who called the attention of Daniel to the desolating power which should raise itself above the Prince of the covenant and trample down his sanctuary and host, pointed out to him the cleansing of the sanctuary which would be brought about as a consequence of the restoration of the property belonging to the abused Prince.

This sanctuary is the one appointed by the Lord which develops this side of Christ into a personal and living structure. The shadow ceased to exist when the Romans destroyed the material temple at Jerusalem. The cleansing process referred to concerns the spiritual or personal temple.

The foreshadow of this cleansing process was carried out in the camp of Israel on the day of "*Atonement*." The act signified a perfect reconciliation of God with his people which made them *one* harmonious family. A proclamation went forth throughout the land:

"On the tenth day of this seventh month there shall be a day of atonement (at-one-ment): It shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord." (Lev. 23: 27.)

The tenth of the seventh month ("*Tizri*," the first month of the civil year), corresponds with the 25th of September, and according to this shadow, the great atonement of the Messianic temple and people will occur in the fall of the year. The entire cleansing process includes the separation of God's people from

the power of Antichrist until they are gathered clean and perfectly holy in the presence of the Lord.

During the Feast of the Atonement, the high priest entered into the most holy apartment of the sanctuary, where he officiated before the cherubs and invoked the blessing of God. While the high priest remained in the most holy place, the people bowed in supplication to the Lord. This foreshadow shows under what circumstances the mission of Elijah will turn the hearts of the children to the faith of the fathers. By the "*spirit and power*" of the fire-prophet, the scattered tribes will return to their God and become united as a holy assembly.

When the trumpet of jubilee sounds and the prophecy of Is. 52: 1—3 begins to take form, the tribes will move out of Baal's kingdom and will develop into the holy apartment of the sanctuary of Jehovah. Three years and a half are set apart for that development during which time faith and hope will spring to life in the hearts of all righteous people. The midnight-cry (Matt. 25: 6) will awaken all the sleeping virgins and that brings on the war between Michael and Antichrist.

In order to see this great movement on its way to perfection—into the most holy condition before the God of Israel—we shall follow the shadows. The high priest was to clothe himself in "the holy garments" (clean and white linen) before he entered into the most holy apartment. That is a foreshadow of the presence of the Messiah, when he as a prophet like Moses will lead his people into the new covenant. (Acts 3: 19—23.) They are brought into the prophetic Word and are immersed into its power.

"And when he hath made an end of reconciling the holy place and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness," etc. (Lev. 16: 20, 21.)

This is a shadow cast from the living temple and the question is: What object causes that shadow? A shadow is the dark part of a picture. "For the law having a shadow of good things to come, and not the very image of the things." (Hebr. 10: 1.)

We notice that the high priest should take from the congregation two goats and "present them before the Lord at the door of the tabernacle of the congregation." Then and there he should cast lots upon them, one for the Lord and one as the "scapegoat." That one upon which the lot of the Lord fell should be killed before the tabernacle, and the other one should be brought into the



wilderness (a land not inhabited), bearing upon his head all the sins of the congregation.

In the great movement before us, the war between the witnesses of Jesus and Antichrist brings about the scene from which that shadow is thrown. The leading persons on both sides accuse each other of being in the wrong, and the circumstances created by the contest actuate the people to the extent that they finally require that one or the other shall die in order to bring peace on the earth. The servant of the Lord is doomed to be killed. The two witnesses of Jesus, who unitedly (as one in their mission of the temple-work) have brought the congregation out from the fold of Antichrist and have gathered them unto the true Messiah, are then murdered. We must not forget that all the figures are perfected in the dual plan's conclusive act.

As the witnesses lay murdered, it looks as if Antichrist, after all, were the true vicar of Christ and as though these two beings had carried out the will and power of Antichrist instead of Christ's. There is great jubilee in the camp of the antichristians. Peace on earth is proclaimed and everything, they mean, will now be restored to order. But, in the midst of their triumph and great exultation, a scene is enacted, much to their consternation, which is prophetically described thus:

"And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And at the same hour was there a great earthquake, and the tenth part of the city (great Babilu) fell, and in the earthquake were slain seven thousand names of men (namely, those who had signed the petition and death warrant by which the two witnesses were brought to their final end): and the remnant were affrighted, and gave glory to the God of heaven." (Rev. 11: 11-13.) :

Then the judgment of God falls on the scapegoat (Hebrew *Azazel*—the opposer of Elohim) and all the sins of the people—the very cause of the unrighteousness prevailing on earth—are laid upon his head. He is brought into a state of wilderness—his kingdom becomes removed from the earth.

At the death of the two witnesses of Jesus, the partition separating the most holy apartment from the holy apartment is torn down. In their mission they stood between God and the people, but now the change in the temple requires that the holy apartment should pass over into the most holy and that those outside should become subject to the wrath of God. This wonderful change leads us to another important subject.

## The Sealing Process.

We have seen how the ten-horned beast will mark its loyal subjects. Now, we will notice the *seal* of the living God, which his loyal subjects receive on their foreheads. John says:

"I saw another angel ascending from the sun-rising, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to injure the earth, and the sea, saying: Injure not the earth, nor the sea, nor the trees, till we have sealed the bond-servants of our God on their foreheads." (Rev. 7: 2, 3.)

This subject divides itself into three points.

1. *What constitutes the seal of the living God?* A seal marks the completion of an act. The sealing of a letter or a contract completes that act and settles it as done and established. Many different explanations and definitions are given concerning the seal of the living God and how it is applied; but, all the definitions of this kind that we have seen are applied to what the different sects consider to be their highest aims or goals with respect to their religious professions. The Sabbath, the baptism, the conversion, etc., are referred to as being that seal. Such a seal can be administered to any subject, however unrighteous. As far as the Sabbath is concerned, anyone can apply such a seal to himself. All these belong to the principles or to the first lessons of the doctrine of Christ (Hebr. 6: 1, 2); but the seal of the living God has reference to an impression made on mortal beings which perfects them before their God. Hence, it must correspond with the nature and the immortal life-power of God, so that those who are sealed by it realize from its impressions on their minds that *our God is the living God and that we also shall live.*

We follow up the dual plan and place before our minds this question: What constituted the shadow of the sealing process? This important act, like all the rest, must have a foreshadow. At the closing up of the first part of the week of the covenant, there transpired a scene in Jerusalem which astonished its inhabitants and sent fear and consternation throughout the land, but which cheered and put new life into the disappointed disciples. A great train, starting from the mount of Olives, moved up to the holy city. Ahead of that train rode the Nazarene, surrounded by his disciples. As they came near Jerusalem, the disciples and the people sang the jubilee-song and announced the coming of the great King. They threw their garments before him; they broke off branches from trees and strewed them in his path. In their song they said:

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

The people then believed that the time had come for the kingdom of Israel to become established under the rule of the promised Messiah. A few days later the Nazarene hung on the cross, condemned by the nation as an impostor. What impression did this have on the disciples and on the jubilant people? From the time he was captured until it was evident that he had arisen from the dead, there was silence in the camp of his followers. Death had triumphed, and the effect was very great on all those who believed him to be the Messiah.

But God raised him from the dead and sealed him with a seal against which death was powerless. When the disciples were convinced that he lived, their hearts were filled with joy and they at once began to encourage the people and make known that the seal of the living God had broken the chains of darkness and death. From that time they did not fear the opposing foes, but exhibited such power of faith that they stirred up not only the people in Jerusalem but the people throughout the land of Judah.

If, in the light of this typical phenomenon, we read the prophetic testimony given to Zerubbabel, we think the answer to the above question is clearly set forth.

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel (asked of God), saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (Hag. 2: 21-23.)

The Lord will make Zerubbabel a signet at the time he shakes heaven and earth. At what time will he shake heaven and earth? We find the answer in Hebr. 12: 25—29. He will do it when he overthrows the kingdom of Baal in order to establish the kingdom of the Messiah; he will speak from heaven with such a tremendous voice that heaven and earth will tremble. As the kingdoms of the nations still stand on the earth, we know that such a shaking has not occurred yet. But we are nearing the time when the prophecy concerning the overthrow of the nations will unfold itself, in the way announced by the prophets. (See Zeph. 3: 8, etc.)

Who, then, is Zerubbabel? Zerubbabel was the leader in the movement of the two tribes out from the *typical* Babel. That movement was a typical movement—a shadow cast from the great movement out from the *mystical* Babel. Hence, Zerubbabel typified the leader of this final movement. Zerubbabel also built or worked on the temple at Jerusalem and his leadership constituted a prefigure of the movement now pending.



The name Zerub-Babel signifies a *cherub in Babel*. By comparing Zech. 4 with Rev. 11: 1—6, the prophetic signification of the name and the mission connected therewith becomes apparent. Concerning the great Babel-mountain, which includes all the kingdoms, the Lord says that before Zerubbabel it shall become a plain. (Zech. 4: 7.) This shows that the prophecy concerning the real or complete mission of Zerubbabel belongs to the time when the Messianic kingdom is to be set up.

The prophet shows further that Zerubbabel shall build the temple of the Lord by the power of the "*seven*," which are called "*the eyes of the Lord*." The figure *seven* belongs to the act of completion. By comparing Rev. 4: 5, we find that the same power is spoken of there and is called the "*Seven Spirits of God*"—the Spirit of God with sevenfold power.

The prophet is led onward, as it were, and finally the prophetic development presents itself before his mind as being represented by two beings, of whom the revealing angel says, "These are the two anointed ones that stand by the Lord of the whole earth." (Zech. 4: 9—14.) In John's vision, these two beings were also revealed in connection with the temple, and the Lord himself says of them: "These are the two olive trees (branches) and the two candlesticks (which the prophet describes), standing before (or by) the God of the earth." (Rev. 11: 4.)

Thus, we see that the name *Zerubbabel*, in its prophetic signification, is applicable to these special witnesses of Jesus in the concluding movement. These two anointed (or children of oil) are also connected with the *spiritual* Mountain of Olives, from which the great spiritual (or personal) train starts on its way to the New Jerusalem. They give the midnight-cry and arouse the sleeping virgins with their trumpet-sound, "Behold, the Bridegroom cometh; go ye out to meet him!" Then the oil-question arises, and the mass of inquirers and light-seekers form the mountain of the personal Olives.

The great train moves on and finally the people anticipate that the kingdom is about to become a reality. Such prophecies as Is. 52; Jer. 31: 1—11; Hosea 1: 10, 11; 3: 4, 5, etc., become fulfilled, and the people rejoice over the prosperous movement.

The candidates for the offices of priests and kings in the new kingdom develop during this wonderful progress; the hope runs high and the joy is great in the camp of the saints. The living temple is then built up of the children of faith, under the guidance of the two witnesses, into a powerful structure: Jubilee-songs are heard everywhere among the masses, and people gather around the standard of Zion from all parts of the earth.

But then comes the scene of disappointment and confusion.

The beast ascending from the bottomless abyss makes war against the two witnesses, overcomes and kills them. (Rev. 11: 7.) Then is fulfilled what the angel revealed to John:

“And when he had opened the seventh seal, there was silence in heaven (the heavenly camp) about the space of half an hour.” (Rev. 8: 1.)

The prophetic hour is about 14 days; half of that, 7 days. The last fight, the capture, the trial of the two witnesses, and their lying on the street three days and a half are included, of course, in that half hour. But at the expiration of that time, the “seal of the living God” will appear in a most glorious scene. It is the *Word of God made flesh* that the Christian world have then murdered. The seal of the living God was stamped upon them; hence the power of death must turn aside. These two beings live again, stand upon their feet and disappear in the blue sky in the sight of both friends and enemies.

“*I will make thee a signet.*” The *Word made flesh*, represented in and by the candidates for the offices of the immortal kingdom, will be sealed by the immortal impression which prepares them for their high position, in order that they may take the power and the kingdoms from the world. Hence, when they see and realize that their leaders who were murdered are living again by the power of God, the immortal impression revives them with such strong faith that they fear neither might nor death. They become sealed with the seal of the living God and realize that death has no more power over them.

2. *The sun-rising.* The messenger having the seal of the living God *ascends* from the *sun-rising*. The word translated *east* in the common version is in the Greek *anatoles helio* which means the *sun-rising*. It is during the morning of the great day of the Lord that the movement is carried on, and at the closing up of the tree years and a half, the morning has advanced to the time of the rising of the sun. The sun of that morning is everlasting and it will never go down anymore—it is the “Sun of righteousness, with healing in his wings.” (Mal. 4: 2.) It is the immortalized and immortalizing King, who then brings forth his righteous kingdom by the united power of his kings and priests who are sealed for their commission.

The seal-bearer ascends from the rising of the sun. He is actuated by the same power that brings forth the heavenly King and kingdom, and his work closes with the power of immortality. In Rev. 18th chap., the same messenger is described as coming down from heaven and as having great power; the earth becomes enlightened with his glory. He holds the seal of the living God

in his own life, as it were, and it appears in its full power and glory so that death itself yields before it.

3. *The sealed company.* There are twelve thousand of each tribe of the children of Jacob to become sealed. This shows that the ten lost tribes are then along in the restoration and that the two tribes, Juda and Benjamin, are also with them.

The sealed company passes over from the holy to the most holy apartment of the temple, and in that state they become imbued with an immortalizing power which makes them invincible. No earthly power can subdue them anymore; hence, they will take the kingdoms from the nations. They constitute the Bride, who dresses herself in clean, fine and white linen, "for the linen is the righteousness of saints." (Rev. 19: 8.) The priestly garments of the old covenant prefigured their righteous acts.

---

## XXV.

### THE SEVEN TRUMPETS.

The Revelator was brought down by the Spirit to the morning of the great day of God. At the time he saw the seventh seal of the little book opened, his attention was called to seven angels with trumpets. (Rev. 8: 1, 2.) A trumpet is a prophetic sign of war; the sounding thereof signifies battle. These trumpets signify the war-elements that will finally wage war against Babylon and help to break down its power. The sounding of the trumpets belongs to the morning of the great day; but even that development of the dual plan has its duplicate. Here we will give a brief sketch of the shadowing trumpets:

1. "The first angel sounded, and there followed hail and fire mingled with blood." The first blow on Rome was delivered by *Alaric*, commanding the Goths. In the fourth century he invaded the Roman empire, burned its cities and villages, left the country behind him a wilderness and made the people slaves. He claimed to be the "*scourge of God*."

2. "The second angel sounded, and as it were, a great mountain of fire was cast into the sea." Genseric gathered the Vandals under him in the middle of the fifth century, and by a powerful *navy* he destroyed the navy of Rome and greatly injured the commerce and cities of the sea coast.

3. "The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water." Attila fol-



lowed almost in the wake of Genseric and gathered together a very large army of different classes of people, among whom the Huns were the most prominent. He almost covered the breadth of the Roman country, following up the streams and the fountains of water of the third division of the Eastern empire which was divided by Constantine for his three sons. The splendor of that great leader shone as a "burning lamp" among the people. In three successive battles, he conquered the armies of eastern Rome.

4. "The fourth angel sounded, and the third part of the sun was smitten, and a third part of the moon, and a third part of the stars." Odoacer, in the latter part of the fifth century, mixed the Huns with tribes of wild people and thus formed a fearless army. He invaded the Eastern empire. He first conquered Italy and then besieged Constantinople, the sun of the world. His conquest darkened that sun and all the other lights in the empire. The glory of the empire faded and gradually sunk down into darkness. Western Rome was then already crushed.

The Revelator followed the movements of the destroying forces. He saw an *eagle* (not angel) in the mid-heaven that cried with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound!" What he saw was a reflection of the Roman standard upon which was the figure of a *flying eagle*. "Defeat, defeat, defeat!" was heard as an echo from the great people.

5. "The fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. He opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace." An *exploding meteor* falls from heaven with a crushing blow on Babylon. Mohammed, by a seemingly supernatural power, developed a powerful and fearless army. He opened his batteries on Rome which already was shaken way down to its foundation. By the invention of what they called "*Greek fire*" (a composition similar to powder that a Greek by the name of Callinicus invented), the *long-haired* Arabs astonished and overpowered the Romans. That invention was the very *key* to the "*bottomless pit*," from which the nations ever since have gathered their *firearms*. To illustrate that *pit*, we will quote a passage from a paper that describes Krupp's gun-factories, from which the nations have received a great amount of their war-implements:

"In the Essen works there are 1,556 big ovens, 493 steam boilers, 450 steam engines (representing 18,500 horse power), 1,622 machine-tools, 92 steam hammers, 21 rolling trains, 1,648 furnaces, and the daily consumption of coal and coke is 3,100 tons. The work goes on night and day, except Sundays. In a month they can produce 250

field pieces; 30-35 7-inch cannon, 15-19 33-inch cannon, 8 11-inch cannon, 1 14-inch gun of 47 tons weight. About 1,500 bombshells daily, in connection with other great quantities of iron works. About 21,000 men are employed at the establishment."

This *woe-trumpet*, as well as the following, has its time *limited*. They are allowed to carry on the battle for a certain length of time; but they come to a sudden halt like an army when the trumpet signals retreat. New orders are required for its onward march. The time for the fifth trumpet's continued torment was limited to 150 years. (Rev. 9: 5.) Five moons make 150 prophetic days. The eleventh verse shows when these years should commence: namely, when the king Abaddon (*the destroyer*) should rise to lead the battles of the demolishing Arabs. He is also called "*the angel of the bottomless pit*;" thus, the very being that sets in motion the flowing stream of firearms.

In the thirteenth century, Ozman or Ottoman (*man of might*) arose among the Arabs. They had no civil head then, but were divided into four divisions under as many *headquarters* of religious influences. Ottoman organized them into a civil government which was called the Ottoman or the Turkish empire. The 27th of July, 1299, that king of destruction brought his enormous army against Eastern Rome. A continual warfare was kept up until the same time of the year 1449, when Paleologus, the emperor of Constantinople, had become so weakened that Deacozes, then succeeding him, dared not mount the throne without permission from the Turkish sultan. Thus, the first woe-trumpet (as a foreshadow) ended.

6. "The sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the angel which had the trumpet: Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This makes 391 years and 15 days. The natural River Euphrates flowed through old Babylon and was the very means by which Cyrus entered that great city when he conquered it. It constituted a foreshadow to the Mohammedan stream running through the mystical Babylon.

The four angels represent the four divisions into which the Mohammedan people were divided. Their headquarters were at Damascus, Aleppo, Iconium and Bagdad. When the sixth trumpet called to battle, the religious ties that held the divided people to those posts burst, and the warrior, Mohammed II., started the whole stream of people flowing towards Constantinople. With their powerful *firearms*, they finally conquered that old stronghold of the Cæsars and made it their own capital.

Adding the 391 years and 15 days to the 27th of July, 1449, when the 150 years of the fifth trumpet ended, their termination would be the 11th of August, 1840. What marked that time? The "*Berlin-treaty*," which made the Sultan subject to the great powers of Europe, was framed on that day, and from that time the Sultan has been called "the sick man." The sixth trumpet was limited, and the Mohammedan stream was again tied to four dividing posts by the above-mentioned treaty. The mistress of the world, great Babylon, has a resting spell again; but in fear of what is coming, she is now raising up the old beast from the "*bottomless pit*" to defend her. She feels her foundations shake at the mere reports of an approaching demolisher. The *smoke* from the "bottomless pit" is now *coiling* up toward heaven night and day, which signifies the *united trust* that the "*Christian*" nations place in the red dragon which is to defend them against the "*Prince of the covenant*." The river Euphrates running through the mystical Babylon is to swell and will cause a terrible disturbance in the camp of the Babylonians. The "*Berlin-treaty*" will be broken and then comes the crash. But the fifth and sixth war-trumpets have yet to call to battle. The sixth one does not finish its sounding until the blood of the two witnesses of Jesus has been drunken by the woman who rides the ten-horned beast. At that time, the seventh trumpet commences to sound.

In Is. 21st chap., the prophet describes the great conflict which shakes down Babylon.

"As whirlwinds in the south pass through; so it cometh from the desert (Arabia) from a terrible land. A grievous vision is declared unto me; the treacherous dealeth treacherously, and the spoiler spoileth. Go up, O Elam! (Ishmael—Hagar's son's descendants): besiege O Media! (barrier—one that draws the boundary line). All the sighing thereof (in Babylon, caused by the oppressive class) have I made to cease."

The prophet follows the war-scene to the end by means of the prophetic telescope and becomes heartsick because of the terrible things he heard and saw. He says:

"I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me—Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield" (he hears the sound from the battlefield). Finally he hears one cry, "Babylon is fallen, is fallen!"

---



## XXVI.

### THE TIME OF THE END.

In the 12th chapter of Daniel, we find the prophetic chain, covering both the typical and spiritual dispensations, summarized into a compendium; it winds up into a synopsis, as it were, and sums up the revelations and their chronologies. It also maps the *final result* of the prophetic unfoldings, and for that special development it sets apart a certain period of time which is called, "*the time of the end.*"

Daniel, one of the captive Jews in Babylon, was anxiously looking for the time when a perfect restoration of the people of Jehovah, their sanctuary, their city and their kingly power would take place; hence, the Lord used him as an instrumentality through which the two dispensation preceding the establishment of the kingdom of God should be revealed. Therefore it was very difficult for Daniel to understand the revelations. He asked now and then: When shall this or that occur? After the revealing angel had led him onward, step by step, down the stream of time to the very closing up of the times of the Gentiles, he tells him of "the time of the end" and declares that at that time Michael, the great Prince, shall stand up in the time of trouble then prevailing on the earth, as a deliverer of Daniel's people. Then Daniel was told to shut up the words and to seal the book until the time of the end.

"The time of the end" is set apart as the time when the prophetic book is to be opened and understood. And why not before? Simply because the Babylonian power, which is revealed by the prophecy, should continue unlimited up to that period. The captivity includes the two houses, Israel and Judah. The Jews turned back to their land at the end of the seventy years, but the house of Israel did not. Finally the house of Judah was again scattered among the nations. They remain in such a condition until the closing up of the time of the end.

Thus, the certain prophetic period set apart for the winding up of the great work of God preparatory to the setting up of his kingdom is called "*the time of the end.*" If we follow up the prophetic times set forth in connection with the prophetic movement, we shall be able to locate the beginning of that period. It hangs together with the movements carried out under the preceding covenant. There are two chronological chains to follow in order to find the time of the end. The first is the one of the 2,300 *evenings and mornings* in Dan. 8: 13, 14, 26. That period began at the

time the kingly command went forth to the Jews, then captives in the kingdom of Babylon, to return and rebuild the city of Jerusalem. (456 B. C.) To that time, the angel added seventy years. (Chap. 9: 24, 25.) Thus, the whole length of that period is 2370 years. Beginning at 456 B. C., this period ended in 1914; because 456 subtracted from 2370 leaves 1914.

The other period, which began at the time King Nebuchadnezzar conquered the Jews: namely, in the year 606 B. C. and which consists of 2520 years called in Dan. 4: 16, 23, 32 "*seven times*," also ended in the year 1914; because 606 subtracted from 2520 leaves 1914. Thus, both of these long prophetic periods ended the same year that the World War broke out. From this time, we reckon "the time of the end."

That year, when the war-trumpet sounded twelve proclamations of war, marks the time for the fulfillment of the following prophecy:

"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." (Jer. 30: 23, 24; 31: 1, 2.)

The fulfillment of this prophecy is connected with the great day of Jacob, when he will be delivered from his long servitude among the nations. That long day is divided up into two parts, consisting of seven years each, which threw their shadows in Egypt at the time Joseph arose and served as governor over the bread-house there. (See Gen. 41: 17—30.)

The prophecy concerning the great war, called "the whirlwind of the Lord," shows that it will not stop until the children of Israel are brought into a state of wilderness; but then the great change will come. Babylon, with its great red dragon, will then perish, and the people of God will be established in an everlasting kingdom.

This long stretch of prophetic vision was very hard for Daniel to understand; hence, he asked about it again. He says:

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

This plainly proves that the prophetic words should be closed up and sealed until the time of the end. No one can comprehend

or unfold the prophetic light before that time. This accounts for the many failures in the past on the part of those who have attempted to dissolve the mysteries.

### The Gods of the Sun.

The Babylonian gods, Baal, Ashtarothe and Tammuz, are the original gods of the sun. The star, Jupiter, constituted the emblem of Baal, and as a consequence, he was placed in the solar system. It was believed of Ashtarothe, whose emblem was the sun, that she had gone directly to the palace of the sun, through death. Tammuz, her incarnate offspring, went to his mother through death, and with her, he rules the terrestrial creation.

Now then, their celestial kingdom was considered as being in the heavenly regions and their terrestrial kingdom on earth. These kingdoms were so closely connected that whoever failed to enter the gates of Babilu, the city of the heavenly king, could cherish no hopes for an entrance into the celestial kingdom above. Hence, churches or temples were erected in honor of these gods which were to prepare the people for the celestial kingdom.

All of the heathens adopted the same gods and worship, although they gave them other names. The Phœnicians worshipped these Babylonian gods under the names Balsamin, Baaltis and Adonis. The Phœnicians exercised a tremendous influence over the people who emigrated to the countries northwest of them, such as the Latin and Greek peoples. The Phœnicians had then developed a universal commerce; by this and through the influence of their language, they controlled to a great extent the above-mentioned people. Hence, the Phœnician gods and worship followed the people that finally settled in Asia Minor and the European countries.

Even Buddhism, which is more than 2,500 years old and whose adherents are estimated at 400 millions, or more than a third of the human race, worship the same Phœnician god, Balsamin. This name signifies *the Lord of the heavens*, but they call him *Buddha, the wise*. They believe he has his kingly throne in "Nirvana," the spiritual kingdom above the sky, where he receives the immortal souls that have finished their journeys of transmigration. Later on, the Phœnicians believed that Baaltis had given up her original chastity, that she had given herself over to sensuous love-passions, etc.; hence, they called her "*Venus*." The Greeks adopted the same goddess, also the Latins. Although the Romans in their earlier history did not give her a conspicuous place among their gods, she became very important at the time the papal power arose among



that people. Several temples were erected and different rites were celebrated in her honor, especially during the springtime.

Thus, we see that the traditions and worship of the gods of the sun followed the races from Asia to Europe and moulded the minds of the new generations. At the time the papal power came into existence, the worship of Venus as a goddess of the celestial kingdom above was established among all the Romans and even the Greeks. Emperor Constantine issued an edict 321 A. D., by which the day of the sun (Sunday) came into sabbatical observance by force of civil law. The edict contained the following clause: "Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the sun." (Cod. III, 12, 3.) This shows that the worship of the sun was then prevalent in the Roman kingdom.

The Bishop of Rome was crowned pope in the year 606 A. D. The worship which had been established in honor of the gods of the sun was transferred by the pope over to the realm of Christianity where all this heathenism was adopted and the name "Christian" stamped upon it. The pope was the medium who stamped the Christian name on the desolating power which had destroyed the houses of Israel and Judah. Prof. Montelius declared at a celebration that was held at Vadstena, Sweden, in the year 1901, that the worship of Venus as the queen of heaven, or as the Romans called her "the divine mother of the Roman people," continued to prevail in the Roman kingdom during the middle ages. He added, "Yet we have with us a papal letter which plainly declares that when the worship of Venus cannot be abolished, we ought to take Venus for Mary so that Venus is merged in Mary."

Thus Mary was made the heiress of Venus. The worship and rites which the heathens carried on in honor of Ashtaroth or Venus were now carried on in honor of Mary, "the mother of God." By the papal power, the temples which the pagans erected for the gods of the sun were transferred and dedicated to the Christian Trinity. That religious change was established by the pope. This is the abomination which the angel refers to as a desolating power. The creation of Baal and Ashtaroth has desolated the sanctuary of Christ and has kept his followers dispersed.

*Certain signs of the time of the end.*

In order to comprehend the nature of this peculiar period, we will cite a testimony from Christ which gives us a clear and decided solution. In Mark 13: 32—37, he speaks of the time of his return to the earth and says:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye

heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockrowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

The whole chapter contains a series of events which the Lord told his disciples would constitute signs of his second coming. Among these he also refers to the "abomination of desolation" spoken of by Daniel.

In Matt. 25: 1—13, we read the parable of the ten virgins.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him!"

We naturally ask: What midnight? What day, evening or morning does such a midnight belong to? We must go to the prophets for the answer. There we find the key to its solution. For instance, we see that the most profound prophetic wisdom is closed up until the time of the end. This very fact calls our attention to that special period. When we find that it is a separate time which is likened to the corresponding part of a natural day, we understand that the midnight referred to also belongs to a day—a day of special watching for the second coming of Christ.

In Luke 12, the Lord speaks of three watches. These, we understand from their connection with each other, cover the entire period set apart for the movement indicated by the parable of the ten virgins. That period is divided into three parts: (1) the going-out-movement; (2) the tarrying of the bridegroom, and (3) the midnight-movement. (The last part belongs to the time of the end.)

In his parable, Christ refers to the last period of watching for his return as being connected with a certain steward who has a special command to watch. The steward's position requires him to make known to the servants and the people of his Lord's house, the times of the night. Hence, he must keep that watch during the different parts of the night that the Lord mentions: namely, the eve, the midnight, the cockrowing and the morning. That, of course, can apply to a short period only: namely, *the time of the end*.

If we now turn to the historic events of our own time—in order to trace up a religious movement which can be compared with the virgins going out to meet the Bridegroom—the channel of religious developments very naturally leads us to the beginning of the so-called "free-religious movement," which like a mighty stream has continued to spread its stirring influence during the last seventy years.

About 1835—7, two streams of spiritual influences broke out in the United States. One developed a class of people claiming to be "the children of the resurrection;" they would never die. Later on they turned up as spiritualists, theosophists, Christian Scientists, etc. That spirit-movement is prevalent in all the countries of the world.

From the other spiritual stream, the Millerites (a class believing that the second coming of Christ was at hand) developed first. From this last-mentioned movement, the stream of "free-religious" developments started, which ever since has continued to flow over every country.

The virgins that have become tired of waiting for their Bridegroom have settled down along that religious stream; they have united themselves again with Baal's brick-creation and have become subject to the spiritualistic influence. Thus, they have fulfilled the prophetic declaration:

"While the bridegroom tarried, they all slumbered and slept."

But the stream still flows onward, and we finally come to the event marked thus:

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." (Matt. 25: 1—7.)

At the end of the first seven years of *the time of the end*, we look for the midnight-cry. The consequences of the world-war, the revolutions and what is yet to be added will bring on the midnight.

In looking over the great camp of the people and watching the movements of to-day, we have to acknowledge that we see another sign of the time of the end; we become convinced that the following of our Lord's well appointed and significant words is now applicable:

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The seventy years appointed for declaring the prophetic proclamation regarding the coming of the King and his kingdom at this end of "the time of the Gentiles," were also foreshadowed at the beginning of the Christian dispensation. From the birth of Christ to the destruction of Jerusalem, a period of seventy years was allowed the Jews in which to prepare for the reception of the heavenly King. The church of Christ, led by his Word, prepared for a flight from the terrible calamity which then met the unbe-



lieving nation. The church fled to the mountains—a flight that has its counterpart at the time “the two witnesses of Jesus” are captured and killed by the beast. (See and comp. Matt. 24: 13—22 and Rev. 11: 7—13.)

It was said of Christ that he not only should die, but that he “also should gather together into *one* the children of God that were scattered abroad.” (Joh. 11: 52.)

This gathering is done by means of the prophetic proclamation of his coming and kingdom; but, it requires the time of the end to bring about the final result.

In Zech. 1st and 2nd chap., we find a prophetic illustration concerning the seventy years and the conclusive work of that period. The prophet sees a cavalry-company in a myrtle-grove, waiting for the order to battle the nations which have kept Judah, Israel and Jerusalem dispersed. The leading officer speaks to “the Lord of Hosts,” inquiring if his indignation over the dispersed would not be satisfied at the end of the seventy years. He receives an answer in the affirmative. Then a new scene is presented to him.

At first he sees four horns; he is told that they represent the dispersing powers. Then he sees four artificers (representing the working classes) which come to break those horns. Finally, the result of that work is seen in a great camp which is like a military field. It looked to the prophet like “*towns without walls*,” consisting of men and cattle. Thus he sees the people, which the nations have kept in a dispersed state, gathered together here and there in groups or in defenseless camps outside of the cities. As he watches that development, he discovers that it is the embryo of Jerusalem and that a measuring-process is going on which will be continued until the transgression is finished and the end of sins is made, until a reconciliation for the iniquities has been found and everlasting righteousness has been brought in, until the visions and the prophecies are sealed up and the “most Holy” is anointed. (Dan. 9: 24.)

“The most Holy” means the highest state of holiness which the people of God attain in their mortal condition during the movement of the living sanctuary out from the mystical Babylon. They do not enter into that state until they are fully separated from the brick-creation, after the two witnesses of Jesus are slain. Then they have passed through the time of the spiritual Elijah, who has separated all the false teachers from the people. The Elisha period, which develops the priests and kings of the new creation, follows. As they develop in the holiness of God, standing in all the light of heaven—as the Word made flesh—they become *anointed* as kings; the most Holy becomes anointed then.

They are the kings of the “*sun-rising*,” who take the kingdoms

after the Mohammedan flood has accomplished its work on the mystical Babylon and the flood itself has finally dried up. The Mohammedan flood finally becomes extinguished by the destructive elements prevailing at that time.

---

## XXVII.

### THE FALL AND DESTRUCTION OF BABYLON.

The destiny of mystical Babylon is plainly foretold in the prophecies. The threats which were applicable to old Babylon, are also applicable to her daughter. The overthrow of that great city was a *shadow* of the final overthrow of the mystical Babylon.

When the time was up for the prophetic declaration to be fulfilled on old Babylon, Cyrus, the chief commander of the Medes and the Persians, gathered his armies about the walls of Babylon which was well fortified. The wall is described as having been about sixty feet high and so wide that teams driven on the top of it could pass one another. Hence, the Babylonians felt very safe inside. But the River Euphrates, which flowed through the city, attracted the attention of Cyrus. He had his men dig a large canal with a deep ditch leading from it to the river. A great feast-day was celebrated in Babylon about the same time that Cyrus had completed the canal; the Babylonians were having the grandest time, eating and drinking. King Belshazzar (Bel's protected) had gathered about him "a thousand of his lords" and his "wives and concubines," and they drank wine out of the gold and silver vessels that Nebuchadnezzar had taken from Jerusalem. When the wine had affected them and made them joyous, the following occurred.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace: and the King saw the part of the hand that wrote. And the King's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

The wise men of Babylon were called in to explain the mystical writing. But Bel's wise ones could not explain Elohim's writing; hence, Daniel was called. He read it thus:

**"Mene, Mene, Tekel, Upharsin."**

Then comes the interpretation.

*Mene*—measurer; *Tekel*—reckoner and weigher; *Upharsin*—troops and conquerers. In other words: *the kingdom of Bel limited, weighed and delivered into the hands of conquering troops.*

While the astonishment over the handwriting kept the feasting company at the kingly court spell-bound, Cyrus, who had previously tapped the river so that the water flowed into his canal, marched his men under the wall, hurried to the court and took the whole company captive—a *terrible foreshadow*.

The historians, in describing the destruction of Babylon, give us an account of the historic fulfillment of all the prophecies speaking of its overthrow and ruin. Only piles of stones and pieces of walls remain here and there, and the whole thing constitutes a home for wild animals. Herdsmen cannot under any circumstances be induced to stay there over night.

It is well worth the time spent for every sensible being to read the prophetic declaration of God—concerning the end of all the great nations which have followed their natural inclinations in building oppressive cities and institutions which in turn have caused a violation of the law of equity—and compare history therewith. The final judgment of God will bring total destruction over the Babylonian creation now existing. The great cities, Nineveh, Tyre, Sidon, Samaria—piled up in honor and for the ease of some, and for the oppression and slavery of others—have met the same fate as Babylon. Total ruin has been the end thereof at a time when the height of glory was reached.

Look at Jerusalem, called the “holy city,” the “city of God!” Christ, whom they drove out from it as a “seducer” and a “leader” of a revolutionary mob, says, “The days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee around, and keep thee on every side. And shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation.” Compare the history of the Jews as written by Josephus and see what a terrible time the Jews had when these few words were fulfilled. Famine caused them to *eat their own children*. Their dead ones filled houses and streets, and there was no one to *bury* them. The Roman soldiers *cut out the bowels* of their living captives in search of gold which they thought the Jews had swallowed.

Now, if Elohim’s chosen people met such a terrible fate on account of turning their hearts to things created by man, what then will happen to the mystical Babylon, whose *record of iniquity, oppression and murder* dates from the earliest time and has continued down to the present period?

And now comes the *test* to stir up all the evil elements and ripen all the people for the harvest.

Rev. 18: 6—24 gives a direct prophetic description of its fate.



The Revelator has placed the prophetic *telescope* before you; look through it, and you will see a *terrible smoke coiling* up toward heaven. You can see great ships coming to the cities; but the merchants stand there crying; they throw ashes on their heads because no one "*buys their merchandise any more*"—hence, they cannot sell the merchandise brought by the ships. Sorrow and pain follow the glory of "the mistress of the world." In her last oppressive acts, she "*boycotts*" Elohim's people in that they are not allowed to *buy or sell*. Yes, she prescribes her own judgment and fills her own cup with deadly poison.

Why doesn't she turn to God? She is too wicked to return. Her doom is already written. The very *first rules or principles* of heaven applied to man in his fallen state are violated and abused so much that a *whirlpool* of evil, causing indescribable wickedness and suffering, has been created thereby.

### **The Three Successive Messages.**

In Rev. 14: 6—10, three successive messages are described. They contain the warning voice of Elohim to the inhabitants of Babylon at the time his judgment is executed upon it.

#### **1. The first message.**

"And I saw an angel flying in mid-heaven, having aionian glad tidings to announce to those who dwell on the earth, even to every nation, and tribe, and language, and people—saying with a loud voice, Fear God and give glory to him; because the hour of his judgment is come, and worship him who made the heaven and the earth, and the sea, and the fountains of water."

The "*hour of God's judgment is come*" is the cause of this special warning. The message opens the judgment-scene and sets in motion the stream of emigration from Babylon out to Zion. The judgment of God is then revealed on "the mistress of the world"—the foundations of the kingdom of Nimrod begin to shake.

These messages are given to the world during the time that heaven is "*shut up*"—a period of three and one-half years—when no rain falls. What Adventists, especially S. D. Adventists, claim in regard to these messages will, to their sorrow and disappointment, be revealed when the time for their real fulfillment has come.

"Fear God, give glory to him, worship him who made the heavens and the earth and the fountains of waters!" is the message addressed to the worshippers of Baal. They have forgotten Jehovah. Bel's glorious inventions, even with regard to drinks, have *hidden* the marvelous works of the Creator of the world. Now he comes for the purpose of calling the worshippers of Baal to account for their actions. Their time is up, and Elohim requires a settlement for the use and abuse of his work of creation. Such

language as is quoted above indicates that the inhabitants of the earth are brought into a condition where they realize that they are dependent upon Jehovah for the very water they drink. The drought is then prevalent.

The messenger (Greek, *angelos*) who gives the warning is the same one described in the tenth chapter. He holds the little opened book in his hand in which the judgment of God is written, and declares by him who lives eternally, who has "created the heavens, the earth and the sea, and the things in them," that time shall be *no longer*. (v. 6.) If we connect the contents of these texts, it is plain that the same messenger gives all the messages in succession. However, there is a pause at the end of each message while the result of each has a chance to develop within the kingdom of Bel. Then the movement of the messenger begins again, and it seems as though another proclaimer follows in the wake of the preceding one.

"*Mid-heaven*," not Babylon, is the territory where his proclamations are carried out. Mid-heaven, in prophecy, lies between the boundary or the limits of Babylon and the development of the most holy apartment of the sanctuary of God. The messenger has his work assigned outside of the limits of Babylon—in the desert.

### 2. *The second message.*

"And another, a second angel followed, saying, Fallen is Babylon the great, who has given all the nations to drink of the wine of the wrath of her fornication."

The first message, announcing God's judgment over Babylon, stirs up the *wrath* of that great harlot. She is exposed to the people who have sustained her, and they withdraw from her service. Then the wrath of her fornication—instead of her pretended love—will be revealed. The red dragon is called into service to defend her, but still she is *falling, falling, falling!* At that very time, she will *mark* her loyal subjects in order that her unmixed wrath may be poured on everyone she is unable to control fully. Her burning thirst for the blood of the saints of God will show itself by the multitudes she will devour—she will be burning mad.

### 3. *The third message.*

"And another, a third angel followed them, saying with a loud voice: If anyone worship the beast and his image and receive a mark on his forehead or on his hand, even he shall drink of that wine of the wrath of God, which is mingled undiluted in the cup of his indignation: and he shall be tormented with fire and sulphur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment rises up for ages of ages; and they have no rest day and night, who worship the beast and his image, and if anyone receive the mark of his name."

This is Elohim's *ultimatum* to the indignant Babylonians. They make up their minds to root out the armies and the people of heaven; but, in proportion to the results of their wrath, the cup in the hand of God fills up with *wrath mixed without mercy*, which he pours over the heads of the worshippers of Bel's and Mauzzim's inventions. Terrible will be their end! *It is a thousand times better to die as a martyr* for the words and works of God; you then have the blessed hope set before you:

"Blessed are those dead who die in the Lord; yes, says the Spirit, that they may rest from their labors; for their works follow after them." (Rev. 14: 13.)

---

## XXVIII.

### THE GREAT PASSOVER OF THE FUTURE.

Anyone who reads the Holy Scripture with a mind to understand it, must see that the scene at Golgotha does not complete the rôle the Son of man has to act as the Lamb sacrificed in connection with the new covenant. The Golgotha-scene corresponds with the *slaying* of the lamb in Egypt; but the *passover* part of it, as connected with the slaying of the lamb in Egypt, was not carried out in connection with the slaying of Christ; hence, the *passover-act* is still ahead of us and belongs to the remaining half of the week of the covenant.

The disciples of Christ were in a certain measure prepared for the passover event. *Passover* means that God will pass over his friends, but will slay his enemies. Christ said to them shortly before he was seized by the Roman soldiers:

"When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." (Luke 22: 35-37.)

The disciples told him they had two swords, and he said: "It is enough." When the soldiers came to take him, Peter lifted his sword in order to defend his Master; but the Lord said to him:

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26: 52-54.)



The Scripture had to be fulfilled before the great passover-event connected with the slaying of the Lamb could occur. If we now follow up the prophetic chain in the Book of Revelation, we shall find explanations regarding this future event. If we read the 11th chap., where the mensuration of the temple is spoken of, we shall find that in connection with this passover-movement, two human beings, whom the Lord calls his "two witnesses," will be revealed as belonging to the same movement. In their hands are the defending swords of the sanctuary of heaven. They "have power to shut heaven that it rain not in the days of their prophecy." Thus, they are carrying on a prophetic work on the earth in connection with the temple of Christ. Because of the mighty swords of these two witnesses, the nations will be obliged to let the children of Israel go, as the Egyptians were obliged to let their forefathers go. The great Passover is still ahead of us. We remember that in the typical movement the children of Israel were separated from the Egyptians and were enclosed behind blood-stained doors while the angel of the Lord slew their enemies.

The Book of Revelation is a continuation of the testimony of Jesus, especially applicable to the remaining time of the week of the covenant. Hence, that book contains the prophetic description of the paschal-proceedings which have yet to unfold.

The scene following the sealing process of the 144,000 is the unfolding of the golden altar of the spiritual temple. That golden altar is before the throne. The throne of God, according to the shadow, is the ark of the testimony which stands in the most holy place. When we compare Zech. 4: 11—14 and Rev. 11: 3—6 with Eze. 10: 1—4, it becomes plain that the two witnesses of Jesus unfold as the cherubs of the spiritual temple. When they have finished their testimony, they are killed as their Lord was killed at the end of his appointed time. Then and there the work of the covenant is closed up, and the undiluted judgment of God begins to pour over the desolating party.

The golden altar represents the tried faith of those who have been sealed. At the time the two witnesses are slain, the 144,000 begin to unfold as "the most Holy" of the sanctuary, which is the throne of God. The two witnesses, while fulfilling their mission, stand between the righteous Judge and the enemies of Truth as a wall of mercy. But when they are removed, the unmixed wrath of God falls upon the heads of the violent and upon all who have insulted and desolated the temple of God.

In the 9th chap. of Rev. the golden altar is again referred to. The Revelator says he heard a voice from the four horns of it. (The horns on the altar represent the mercy of God extending to the guilty. Comp. Exod. 37: 25, 26; 1 Kings 2: 28; Psalm 118:

27.) That voice proclaimed, "Loose the four angels, which are bound in the great river Euphrates."

It is to these four angels or powers that the angel holding the seal of the living God speaks at the time his sealing-work begins. That work is finished by the time the two witnesses are slain. He commands them to hold the four winds of the earth, that the wind shall not blow on the earth, nor on the sea, nor on any tree, while he seals the 144,000.

The *wind* symbolizes the national wars which will have caused great disasters on both land and sea up to that time. At the end of the sealing-time, the command is revoked and the voice from the golden altar commands that they shall be loosened. This means that a most terrible war-storm will follow; it will come over the earth and the sea, and it will burn down the trees and everything that comes in its way.

The power referred to under the symbol of the *River Euphrates* is the Mohammedan kingdom, which, like the River Euphrates that divided the old Babylon into two parts by running through that city, runs through the Christian nations and holds them divided politically: i. e., with respect to their long-sought aim of conquering one another—Turkey holds the powers of Europe divided.

The Mohammedans are the descendants of *Ishmael*, the son of Abraham with Hagar, of whom the Lord prophetically said that he should be "a wild man; his hand against every man and every man's hand against him, and he shall dwell among his brethren," the scattered tribes of the seed of Abraham. The Mohammedans have been a beam in the eye of the Christian nations, and it will finally be to them what the great River Euphrates was to mother Babylon when Cyrus marched his men through its channel under the walls and conquered that great and well fortified city.

The word translated "*the daily sacrifice*" in Dan. 8: 12,13; 11: 31 and 12: 11, is *Hatamid* and signifies *continuance* or *that which is determined*. It has direct reference to the Passover. It points to a passover-act similar to the one that the Egyptians realized on the dreadful night when Israel stood ready to sever their bonds of servitude from them.

We notice that the prophetic language connected with the command going forth from the golden altar refers to a military power that is capable of setting in motion an army numbering "two hundred thousand thousand" (Rev. 9: 16), which includes, of course, small and great. The Mohammedans number about 300,000,000. All other peoples that the Christian nations have oppressed will then join in and repay them doubly.

One thing that is very remarkable is the fact that the leading

or officiating men among that people bear the name, Pascha, as an honorary title. Governors and military commanders are honored with that title.

The last action that is prophetically recorded regarding the cherubs of the temple of Christ is their war with the beast (the united Catholic and Protestant powers), which occurs at the time the cherubs have finished their testimony: namely, at the closing up of the three and one-half years. Surrounded by the camp of Israel, they lead and instruct that great assembly. The beast conquers, captures and kills them under circumstances similar to those that prevailed in Palestine when Christ their Lord was murdered. Their blood then constitutes the blood-sign on the door posts of all true Israelites. From that time, the people of God become separated from all unclean beings and from those outside of the Word of God.

The scene that follows the killing of those two witnesses of Jesus, according to the testimony given beforehand by their Lord, will cause the Christian nations to become so overwhelmed by fear and apprehension because of the wrath of God, that all their military strength will be lost in confusion and despair.

Just then the great army that carries out the second woe (comp. chap. 11: 14, with 9: 12) will break loose over the Christian nations and carry out a terrible slaughter. Armenia already stands as an example of what is in store for the antichristian people when their appointed time comes. Ishmael, this time, will execute the passover-act, when the hour comes.

Already, there is a great sign pointing to that event: namely, the uniting of the Mohammedans with Soviet Russia. They join hands with each other because both are similarly treated by the nations. The final consequence of this can be read in the prophetic Word. It is the passover-act of the new covenant.

### The Flying Roll.

In connection with the vision of the sanctuary, the prophet Zechariah saw a *flying roll* go forth. That scroll was twenty cubits (measures) long and ten broad. The angel explained to him that it was the *curse* (of Babylon) going out over the surface of the whole earth, drawing a protecting line about all the *guilty* persons within its limits. The prophet did not understand the meaning of the vision but was told by the angel to look again. Then he saw an *ephah* (a measure) going out, with a *woman* sitting in it. The angel explained it thus: "This is their resemblance through all the earth." It contained a photograph of the people's condition, limited by the *flying roll*.



It is an illustration of the situation of the Babylonians when the mark of the beast is pressed upon them. No one is allowed to "buy or sell" unless he be properly identified by *the mark of the beast and the image, which*, in other words, means that every individual will be *required* to acknowledge that the existing power of the church and state combined is the power of God. This *legal band* is placed around the human creation which is united into one solid ephah. The people in it are pressed together so tightly that they are moulded by their different organizations into the shape of a woman (the image).

That ephah, or barrel, is formed by the league of nations. The military laws, like bands of iron, enclose the people as though they were put in a large barrel. All freedom is taken away. In order to buy food, clothing and whatever the individual has need of, he must take the mark issued by the authorities.

During that same time, the living temple of God will appear on the scene. If we compare 1 Kings 6: 23—27, we shall find that the cherubim cover the same space as the flying roll: namely, the space as represented by the figures *ten* and *twenty*. The wings of the cherubim, when stretched out so that the wing of one cherub touches the wing of the other, cover twenty cubits, or measures; the height of the cherubim is ten measures. What does all this mean? It means that the religious influences from the living temple will cover the same space that the roll or the scroll which goes out from the headquarters of the league of nations will cover. Twenty kingdoms, controlled by ten kings (comp Rev. 17: 12—18), are thus pointed out.

The wings of the cherubim represent their writings. A pen from the wing of a bird was originally used in writing; hence, the symbol. This type constitutes a shadow cast from the living cherubim of the personal or living temple; hence, we can find the corresponding measurement there.

The original cherubim were beaten out of one solid piece of gold. This would signify that by practicable experience the living cherubim gradually develop in the power of faith according to the Word of God, until they fill the space of the oracle set apart for their important mission.

It is this oracle, also the living cherubim acting in its capacity, that the Babylonian power will seek to destroy; hence, it sends out the "*flying roll*." All the righteous on earth who take a stand for the living God and his living sanctuary are doomed to death by the flying roll. They can neither buy nor sell; but all those who obey and worship the beast and its image are considered worthy of protection and worthy of the rights of citizenship.

In that way, the whole of Babylon becomes like an *ephah* or like a large barrel surrounded by very strong bands. When the prophet looked the second time, he saw that the *ephah* was lifted up above the earth—it is declared to be the work of God—but, because of a heavy weight like a talent of lead which was thrown into the *ephah*, it came down on its base in the land of Shinar. (Zech. 5.)

The terrible drought—when God, according to the words of the prophets concerning Babylon, will dry up her rivers, (“A drought is upon her waters, and they shall be dried up.” “And I will dry up her sea and make her springs dry.” Jer. 50: 38; 51: 36)—will be a weight that will press down the works of Baal on their own foundation; it will convince the people that Jehovah and Baal have nothing in common. At that time the doctrine of Jezebel, by which the Advent people have been led to believe that concord exists between Bel and Jehovah, will be worse than worthless. By it Jezebel’s followers are led to join the religious league; thus, they become enclosed within the *ephah* as foolish virgins.

---

## XXIX.

### THE FALSE PROPHET AND HIS GOSPEL.

The Revelator speaks of a powerful “false prophet,” who will arise in conjunction with the ten-horned beast and who will eventually astonish the world by his *magic* wonders. He says of that prophet:

“That false prophet who performed the signs in his (the beast’s) presence, with which he deceived those who received the mark of the beast, and those who worship his image.” (Rev. 19: 20.)

The false prophet, like the beast, represents a *union* of beings who distinguish themselves by their magical influence as constituting the god-power in Babylon. These beings, like Jannes and Jambres who withstood Moses in Egypt, display the *magic signs* of the god of Babylon in opposition to the speaking signs of the two witnesses of Jesus; they will oppose the ones who, like Moses, will lead Elohim’s people out of Babylon by powerful *signs*, and who like Elijah, by the help of a *drought*, will turn the hearts of the people to him who made the world.

The class designated as *the false prophet*, like the magicians of Egypt, must gradually grow up among the religious classes of Babylon and be acknowledged as having power with God, because of their demonstrations of supernatural influences in the name

of their lord. Their performances will be defended by the church and state authorities, while on the other hand, they will make the Babylonians believe by satanic delusions that the *genuine* demonstrations of God, as carried out by his witnesses, are nothing but delusive signs.

The Lord speaks of these "false Christs and prophets" as being many, and John saw them united in their deceiving operations as *one body*. The false prophet is the real cause of the deplorable condition into which the Christian nations have developed. They have been allured by the false gospel he has preached into the belief that Christ is the leader of their religious and political standing. It is against that false prophet and his gospel that Michael has to fight. The false prophet represents the power of spiritual darkness as signified by the name "the old serpent." The false prophet interprets the Word of God in the same way as "the old serpent" did, and as a result, he leads the people away from the meaning God has revealed in it, in order that his own plans and personal interests may be sustained.

In Rev. 19: 11—21, we find a description of the great spiritual war in which "the Word of God," as one of the combatants, is personified. The Word of God in human flesh represents the kingdom of heaven in the war with the power of darkness. His "*vesture*" constitutes human beings who surround "the Word made flesh" and who obey the leading voice that acts in the power of God. John describes the scene thus:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse (the power of the word) and against his army (represented by the vesture). And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth," etc.

This testimony makes it plain that there are two special classes against which the representatives of the Word of God have to make war—the political and the spiritual classes, or the beast and the woman riding it. We have already noticed whereof the first opposing act on the part of the old serpent consisted: namely, that of hindering the development of the Messianic kingdom by leading man away from the opportunity of developing into the Michael-station. This has been his aim and work ever since, and now he is invested with the power of a mighty army of interpreters who continue in the same track. Hence, we understand that he will call all his powers into lively action at the time the kingdom of Christ is about to become a reality, in order to



do what he can to lead the people away from the voice and doctrine of the coming King.

When the two witnesses of Jesus become invested with a supernatural power, the false prophet also receives from his god-power the ability to perform "signs and lying wonders" (2 Thes. 2: 9, 10), so that he also "maketh fire come down from heaven on the earth in the sight of man," and "deceiveth them that dwell on the earth by the means of those miracles, which he has power to do in the presence of the beast." (Rev. 13: 13, 14.) God permits it on the same ground that he permitted the magicians of Egypt to withstand Moses, in order that a dividing-line may be drawn between the children of Israel and the worshippers of Baal. Paul says that "because they received not the love of the truth, that they might be saved," "God shall send them strong delusion, that they should believe a lie."

### **The Gospel of the False Prophet.**

The false prophet preaches the same gospel that has been preached from the earliest time by all deceivers who have stepped ahead of the people for the purpose of opposing the truth and the heavenly kingdom. The foundation of the false gospel was laid by "the old serpent," when he interpreted the Word of God to mean that man should become like the gods if he ate of the forbidden fruit. His god is the trinity, Baal, Ashtaroth and Tammuz, which he, of course, has stamped the name *Christian* upon in order to be able to preach him in the name of Jesus, that name being popular with the people now. He preaches "the God incarnate," thus making God his own father. That is pure Baalism. God became man, died the eternal death instead of man, then was perfected again as a god in three persons, without body or parts. That is pure Brahmaism. Thus, he is virtually a denier of both the Father and the Son.

### **The Immortal Soul.**

The immortal-soul-doctrine rests on the same foundation as the doctrine mentioned above. It originated from the serpentine interpretation. It divides man into two parts, which can separate from each other or live together (an explanation similar to the explanation regarding the characteristics of the triune god as explained by the trinity-doctrine). For instance, God incarnate left his body in the grave for three days, then came back and entered into it again.

The Word of God says concerning man, "The Lord God formed man of the dust of the ground, and breathed into his nos-

trils the breath of life; and man became a living soul" (Gen. 2: 7.) God made man from the ingredients of the earth, and then put life into him by breathing or pressing his breath into the form of clay; this changed the clay into living flesh, and man became a living soul—a unit, who from the dead clay became a living and an active being. That unit was then placed on probation in order to become immortal like his Maker; in this state he was led astray by the false interpreter.

It was the Word, proceeding out from the immortal God, that should impart immortality to mortal man; hence, when Christ, as the Word made flesh, was born from death by the immortal Spirit of God, he became the eternal Life-giver, or as John words it, "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life." (1 John 5: 11, 12.)

### The Words, "Soul" and "Spirit."

A few texts cited below, wherein the original words mis-translated *soul* and *spirit* occur, may serve as proofs that such texts are misused for the purpose of sustaining the immortal-soul-doctrine. From the *Septuagint* (the Greek version of the Old Testament), we cite the following:

1. "And God formed the man of dust from the earth and breathed upon his face the breath of life (*pneuma zoes*), and the man became a living soul." ("Psyche Zosan.") (Gen. 2: 7.)
2. "And God said, Let the waters bring forth reptiles having life." ("Psychen Zosan.") (Gen. 1: 20.)
3. "And whatever Adam called any living creature." ("Psychen Zosan.") (Gen. 2: 19.)
4. "And behold, I bring a flood of water upon the earth, to destroy all flesh, in which is the breath of life." ("Pneuma Zoes.") (Gen. 6: 17.)
5. "And all the wild beasts after their kind, and every reptile moving itself upon the earth after its kind, and every flying bird after its kind, went in unto Noah into the ark, pairs, male and female of all flesh in which is the breath of life." ("Pneuma Zoes.") Gen. 7: 14, 15.)
6. "And all things which have the breath of life ("Pneuma Zoes"), and whatever was on the dry land died." (Gen. 7: 22.)

These testimonies settle it as a fact, that Solomon told the truth when he said that man and beast "have all one breath," and that "all go to one place; all are of the dust, and all turn to dust again." (Eccl. 3: 19—21.) Man, separated from the Word of God, is like the beast with respect to eternal life; but unlike the beast, he is responsible for his action towards the Word of God as revealed for his salvation.

The question concerning the validity of the immortal-soul-

doctrine has aroused many minds of late, and the professors of theology have had to admit that it has never been proven truthful. Here follows an example.

Professor James Hyslop at the Columbia University writes to a San Francisco paper thus:

"To the Editor of The Examiner.—In one year I hope to be able to demonstrate to the world, by incontrovertible proof, that there is another life beyond this. At present I must contend that there is not one iota of reasonable evidence of immortality outside this sphere and method of psychical research. And when I speak of immortality I mean personal survival, that is, the continuance of consciousness beyond the life of the body."

Learned professors have simply turned spiritualists. They think they can prove by a clairvoyant ("Witch of Endor") that man's soul is immortal.

We may add a testimony from Mr. Wu Ting Fang, Chinese ex-minister to the United States, concerning the Christian religion:

"The immortality of the soul is a beautiful doctrine, I admit. I wish it were true, and I hope it is true. But all the reasoning of Plato cannot make it more than a strong probability. And all the light of modern science has not brought us one step further."

From a Catholic standpoint, the immortality of the soul is a fundamental article of the Christian system; but, from the Scriptural standpoint, the resurrection of Christ is the fundamental truth of the doctrine of immortality, and the immortal-soul-doctrine is the fundamental basis of heathenism.

We have already referred to the Gnostics as the party that shaped and introduced the Christian doctrine which Constantine accepted and made the religion of the state. They formulated it so as to correspond with the Platonic system, which at that time was generally recognized as the greatest philosophy in the world. Pythagoras, who first spread that philosophy by opening a school among the Greeks, had journeyed among the learned of the Orient and Egypt for about twenty-two years, from whom he gathered the doctrine he afterwards taught his countrymen as a revelation from the gods. Plato was his disciple, but he arose above his master because of the skill he displayed in his systematic arrangement of the Pythagorean philosophy. He arranged it thus:

1. "To Agathon"—the highest principle, the creative power.
2. "Nous," "Sophia" (Latin, Mens)—the wisdom of the creative power, which gives form and organization to objects created.
3. "Psyche"—the universal soul, which gives life and motion to the objects created.

These "*tria principia*" constituted the fundamental doctrine of the Platonic system by which the Gnostics interpreted the Holy



Scripture, especially the Gospel of Christ. This is the prevailing system of to-day.

In order to show how that system of interpretation is made use of, we will cite some points from an article prepared for a conference of the Swedish ministers of the Reformed Mission Church, held not long ago. We read there the leading topic.

“What foundation have we for the immortality of the soul? The question is old. We trace it in the history of Egypt; they believed in the immortality of the soul; the Greeks and the Romans and all other heathen people had the same faith; yea, even the lowest barbarians, both in the old and the new time, believed in the same immortality. But let us now see what the Bible, this wonderful book, says about the immortality of the soul:

1. “We read that God made man with great care . . . When he was formed, even his outward parts were like God; God himself imparted to him a life-spirit.”

Here we stop in order to criticize the first part of their foundation. We notice that they refer to the heathens—who are entirely devoid of any revelation from the living God—for proof. Herodotus, the oldest historian known, says, “The Egyptians teach that Ceres (Ashtaroth, the mother of God) and Bacchus (her son Tammuz, Baal incarnate) keep watch over the entrances to Hades. The Egyptians were the first to teach the doctrine of the immortality of the soul.”

The same heathen philosophy was spread among all the heathens. In India, among the Hindoo monks, it has developed into the most perfect dogma. A lecturer who appeared in Chicago gave proof for this statement. We cite from the *Record*.

“Dr. Heinrich Hensoldt, the only white man who has ever conversed with the Dalai Lama, spoke to a large audience last evening at All Souls’ Church on ‘Immortality in the Light of Brahmin Philosophy’ . . . In substance he said: ‘The Hindoos have a philosophy which is far ahead of what the minds of the west have yet brought forth. Our philosophers have come to the same conviction as the Brahmins—the outer world has no existence. The brain is simply the organ of mind. It holds the same relation to thought as the piano to the musician. It is an instrument played by an unseen operator. It is unreasonable to unite thoughts with the brain. With the Hindoos, the thought is immortal—it is neither faith nor confession.’”

The heathen philosophy teaches that I (Ego) am the unseen immortal spirit that acts on the organism, which it denies has any existence. It denies the existence of all matter, just like the “Christian Scientists” who are merely Christianized Brahmins. As we follow the preachers’ interpretations of the Bible texts below, we also find that the Brahmin philosophy has actuated and led them in their arguments.

2. “We have yet stronger testimonies. Jacob, the patriarch, said

that he would go down to the kingdom of the dead and meet his son Joseph." (The text here referred to is found in Gen. 37: 35.)

Now let us criticize this conclusion. Jacob, when he heard that his son Joseph had been devoured by a wild beast, said, "I will go down into the grave mourning." That he did not mean he should meet his son alive, his own words in the following testimony make plain. When he became convinced that Joseph was still alive, he exclaimed with a heart full of joy, "It is enough; Joseph my son is yet alive: I will go and see him before I die." (Gen. 45: 28.) To Jacob, death and life were two inimical realities.

When he realized that he was about to die, Jacob said to his son Joseph, "Now let me die, since I have seen thy face, because thou art yet alive." (Gen. 46: 30.)

These plain testimonies are enough to prove that the false prophet alone can get Jacob to sustain the heathen philosophy.

3. "Job saw beforehand that he should go down into the land of shadows and see God, after he had been delivered from his corruptible body." (The texts here referred to are found in Job 10: 21, 22; 19: 26, 27.)

Mark here the serpentine interpretation! Job *himself* repudiates this shameful abuse of his words. First, he raises the question, "If a man die, shall he live again?" Then he answers, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Chap. 14: 14, 15.) Again he says, "If I wait, the grave is mine house: I have made my bed in the darkness . . . . And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." (Chap. 17: 13-16.) At last he expresses his hope in regard to immortality and says:

"And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another," etc. (Chap. 19: 26, 27.)

Job believed in the resurrection and that he then should see God; it takes a lying mind to get his testimonies to mean anything else.

4. "David saw by a prophetic glance that God should not leave him in death's kingdom." (The texts here referred to are found in Ps. 16: 10; and 49: 15.)

Here they leave unmistakable evidence as to how they read and understand the prophetic language, God's own special tongue. The apostle Peter gives us the interpretation of the words spoken by David when he says:

"Men and brethren, let me freely speak unto you of the patriarch

David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (Hades), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses . . . . For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand." (Acts 2: 29-34.)

David states in plain words that his hope of eternal life was based upon the resurrection. He says:

"Thou shalt quicken me again, and shalt bring me up again from the depths of the earth." . . . . "And as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." (Ps. 71: 20; 17: 15.)

David believed in the resurrection; he believed in nothing concerning immortality except what has to do with the resurrection.

5. "And in the 14th chap. of Isaiah, we read how, when a Babylonian ruler died and his spirit came down into the kingdom of death, the spirit of those he had oppressed during their lifetime, came and reviled him saying he was as weak as they."

Here again, they evince their ignorance in regard to the Biblical language. The above has reference to what the Lord declares that the people called Zion will finally and proverbially say concerning the Babylonian oppressors. It is allegorical language. The Lord says that Zion will speak when the power of the oppressors is broken. Speaking to Zion, the Lord says:

"And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear and from the hard bondage, wherein thou wast made to serve, that thou shalt take up this proverb (paradoxical speech) against the king of Babylon (the chief oppressor): and say, How hath the oppressor ceased! the golden city ceased!" (Isa. 14: 3, 4.)

To cite proverbial language as a proof for the immortal-soul-doctrine is evidence in itself that it is very hard to find anything in the Bible to draw such conclusions from; anything else but conclusions cannot come in question.

6. "In Isaiah 38th, Hezekiah complains that he in his best days must pass through the gates of death."

Here again, the plain truth is turned into a lie. The king was sick and realized that death was approaching, but he feared God. In his distress, he cried unto the Lord who heard his prayer and saved him from death. When the king reflected over how close he had been to the grave, he remembered what he in his anguish had said, and repeated it thus:



"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world." (Is. 38: 10, 11.)

Such language, instead of proving the immortality of the soul, plainly denies it; because, if the king had been imbued with such a hope, he would have rejoiced over that he was about to see God in the immortal kingdom.

7. "In the parable of the rich man and Lazarus, the rich man could speak in Hades and complain that he was tormented. And Abraham says that Lazarus is comforted."

It seems that the minds of these interpreters are entirely closed up against the truth; or, they may be self-blinded, because it takes quite an effort to go around the truth in such a manner, or to twist about so as to avoid it.

In this parable, the Lord sets forth a comparative exposition of the two different conditions in which the representatives of the two kingdoms, referred to in the parable, are placed as a result of the inimical positions these kingdoms hold with respect to each other; it is the kingdom of God and the kingdom of Mammon, also the effect of the change that is to come by the power of the resurrection that he reveals by that parable. He speaks to a class who believed that the more they had of the things of this present world, the more blessing and glory they would get in the world to come. Christ, as the representative of the kingdom of righteousness which is the kingdom promised to Abraham, knew that the worshipping of Mammon by some caused poverty and suffering to others; hence, he says to them, "Ye cannot serve God and Mammon . . . That which is highly esteemed among men is abomination in the sight of God."

Then he refers to the change which the plan of God had undergone at that time and says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every one presses towards it." After showing that all which is written must be fulfilled in and by the spiritual dispensation, he adds, "Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." This belongs to the same parable and must be considered in connection with it before the parable can be fully understood.

The Pharisees considered adultery an unpardonable sin that would shut man out from the kingdom of Abraham. But covetousness, which is the root of all evil and by which one gets rich at the expense of many, was considered by them a special blessing from God. By his reference to the change the kingdom of God had

undergone, Christ proved that they were virtually adulterers, because the change brought in by John placed them, with respect to the kingdom of Christ, in a position as one who had put away his wife and had married another who had been put away. The old or the material dispensation had been put away and the spiritual or the personal was brought in; yet they held fast to the one that God had put away, and they put away the one that God had placed instead of the old. Thus, in relation to the kingdom of God, they were adulterers in a double sense. Still, they meant to inherit the highest position in Abraham's kingdom.

Now then comes the parable setting forth the next change, when the kingdom of God by the power of the resurrection will become a reality. What will that change bring to the servants of Mammon and to those who have become poor and miserable because of the covetousness of the servants of Mammon? The human mind follows both to the grave. The rich man is buried; he gets a showy burial. Lazarus is not noticed at all when he passes away from the present world. Then comes the change. That change is explained by the Lord, thus:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth." (Matt. 13: 41, 42.) And in Luke 13: 28, 29, he speaks of the same change and says: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

At what time will such a change take place? At the end of this age, says the Lord. Now then, that change destroys the kingdom of Mammon and establishes the kingdom of God, in which Abraham holds the position as the personal representative of righteousness. Then the righteous court brings its judgment to bear on both the living and the dead. Lazarus, who was wronged and helpless while in the kingdom where Mammon constituted the father-power or the ruling element, is now, because of the righteous judgment, enjoying the company of Abraham. The rich man awakens in the grave where he was buried, and as he lifts up his eyes again, he realizes the change that has taken place—he is now in torment, while Lazarus enjoys the position he himself expected to have in the kingdom of Abraham.

In seeing his terrible mistake, he asks Abraham to send Lazarus with a warning to his five brethren. Who are the rich man's five brethren? We must not forget that a parable speaks comparatively,

from first to last. The language the Lord uses in describing the rich man gives us the understanding that he is not an ordinary rich man. He says, "There was a certain rich man, which clothed himself in purple and fine linen"—a ruler acting as king and representing the highest order of the church. (The rulers alone had the right to dress in purple. Hence, the enemies of Christ, in mockery, vested him with purple when the crown of thorns was put on his head.) It is the ruler, the highest man in the kingdom of Mammon, that the Lord refers to. Such a man has his privileged brethren—the five favored classes—who with him enjoy the blessings of unrighteous laws which continually make the rich richer and the poor poorer. Hence, in his torment he remembers them, knowing that when their turns come they will be subjected to the same judgment. These five classes will continue, at the time of the coming change, in the same manner that the Pharisees continued when the change took place at the first advent of Christ.

8. "Jesus said to the thief on the cross, To-day shalt thou be with me in paradise. And when Jesus dies, he leaves his spirit in the hands of his Father."

Now let us look at this in the light of the gospel of Jesus Christ, founded on the resurrection of the dead. Who was Christ? He was the Resurrection and the Life. Where was he when the thief implored of him, "Lord remember me when thou comest into thy kingdom?" He was placed right in the doorway of that kingdom. The *cross* is the very entrance to it and death is the gate to be opened by the power of the resurrection. Hence, Christ answered the thief thus: "Verily I say unto thee to-day, thou shalt be with me in Paradise." He called upon *the day* to witness his promise. It took the false prophet to render the translation and the punctuation so as to change the meaning of the words of the Lord. The Lord made a similar expression to Peter, "Verily I say unto thee to-day, that this night, before the cock crow twice," etc. (Comp. Deut. 30: 16-18 and Zech. 9: 12.) The Lord referred to *the day* as testifying to the truth of his words.

That Christ commended his spirit or his breath into the hand of God, the Father, proves that he depended upon the Father for the receipt of life again. Stephen did the same to Christ, when he felt that life departed from him. He says, "Lord Jesus, receive my spirit." He does not say, "Lord, now I come;" but he commends his spirit (*Pneuma*, the life principle, by which he has lived) into the hands of the Life-giver, who has power to call him to life again. So do all true followers of the Resurrection and the Life.

9. "Peter says that Jesus went down into the kingdom of death and preached for the spirits that perished by the flood in the time of Noah."



Here we may say in the words of Peter, "things hard to be understood;" they "wrest as they do also the other Scriptures, unto their own destruction." When the mind is already controlled by the immortal-soul-theory, conclusions are drawn from anything that can be construed to mean what is desired.

Peter speaks of well-doing and refers to how Christ suffered for the unjust, that he might bring us to God; then he adds, "Being put to death in the flesh, but made alive by the Spirit, by which also he preached to the spirits in prison, who formerly disobeyed, when the patience of God was waiting in the days of Noah, while an ark was being prepared, wherein few, that is, eight souls, were saved by water." (1 Pet. 3: 18-20.)

Who is this Christ that Peter speaks of? The Word of God. He existed as the Word, before the Word was made flesh. What did he do as the Word before the Word was made flesh? By him, as the Word, the world was created. By Noah, he preached to the beings that were shut up in a prison, as it were, because of the coming flood, from which there was only one door of escape: namely, that of the ark through which only eight souls did escape. This is what Peter tells us. Paul adds that Christ was the spiritual Rock which followed the old Israel in the wilderness; "that Rock was Christ," he says. How? As the living Word which Moses spoke to the rock, when he commanded water to come out therefrom and which he spoke when other miraculous deeds were performed. It is because Christ as the Word is unknown, that the testimonies about him are misunderstood and wrested by many.

10. "Jesus asks his opposers who denied a life hereafter, how God could say that he was the God of Abraham, Isaac and Jacob, if these did not exist? He would then be God of the dead and not of the living."

To whom did Christ speak? To the Sadducees. What was their belief? They denied the resurrection, the very foundation of the faith and doctrine of Christ. They raised a question concerning the doctrine of the resurrection, which Christ answered, saying:

"Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection," etc. . . . "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham," etc.

Because of the resurrection—an act which the dead will experience—it becomes apparent at once to every truth-loving mind that the dead, in the sight of God, are considered as though they were already living because of the fact that with him there is no time; everything is as the twinkle of an eye. It takes the mind of a Sadducee to misunderstand such plain testimonies.

11. "And finally, we read in Rev. 6, how the spirits of the martyrs under the altar cried," etc.

The text reads thus: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

The scene opens in connection with the temple as it moves out from Babylon. The antichristian power sheds the blood of the innocent and god-fearing souls; the soul is in the blood, says the Scripture. For instance, we read in Lev. 17: 11, 14, in the Hebrew text:

"For the soul of the flesh is the blood . . . . For it is the soul of all flesh; the blood of it is for the soul thereof," etc.

The souls, according to the belief of those who claim that the soul is immortal, have no blood; hence, they could not cry for the vengeance of their blood. On the other hand, if it were true that when released from the mortal body they would immediately enjoy the bliss of heaven, they would, instead, invoke thanks to those who were the means in releasing them from their bodies of clay, thus enabling them to get to the happy state.

The cry of the slain souls to a righteous God, calling upon him to avenge their blood, is a cry similar to that of the soul of Abel when his blood flowed on the ground under his brother's blows. The life cries to Righteousness to avenge the wrongs it suffers from the unrighteous.

### **The Design of the Gospel.**

What is the design or the purpose of the gospel? Is it not to reveal to man how he may live eternally? John says about the Word of life:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. For the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." (1 John 1: 1, 2.)

The apostle Paul writes to Timothy about the same Word of God and says:

"But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death (by his resurrection) and hath brought life and immortality to light through the gospel." (2 Tim. 1: 10.)

Life and immortality are brought to light by the gospel, which teaches the doctrine of the resurrection and reveals the eternal king-

dom connected therewith. Christ himself declares how the way to life and immortality is opened for those who seek it.

“For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5: 26.) “Therefore doth my Father love me, because I lay down my life (Greek soul), that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again,” etc. (John 10: 17, 18.)

Christ laid down his soul in order to open for man the way to immortality. He was the *Word-made flesh*; as such, he gave his soul as a ransom for man. Hence the prophet says:

“Yet it pleased the Lord to bruise him; he hath put him to grief.” (For what purpose?) “When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.” (Is. 53: 10.)

His soul was planted in the kingdom of death as a seed which the Father quickened into immortality; hence, he “became the first-fruit of them that slept.” (1 Cor. 15: 20.) In regard to those who believed in him as the Word made flesh, he says himself:

“Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (John 12: 24.)

Those who claim that he gave his mortal body only and that the soul of Christ did not die, really deny that he gave his soul as a ransom for man; they deny also that he is the immortal life, upon which man’s soul depends in order to live eternally. Yet, the Scripture is very clear on this point.

Peter says to the Jews, that they “killed the Prince of life, whom God hath raised from the dead.” (Acts 3: 15.) And Paul says:

“It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” (1 Cor. 15: 44, 45.)

Christ was born from the dead. How? He was quickened by the immortal power of God so that he became an immortal being. Both his body and his soul were quickened by the life-power of God. Paul explains this and at the same time gives the reason why the believers become immortalized. He says, “But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ (the eternal King) from the dead shall also quicken your mortal bodies by his Spirit, that dwelleth in you.” (Rom. 8: 11.)

Christ himself declared, even after his ascension, that he had been dead. He says to John, “I am he that liveth, and was dead;



and behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Rev. 1: 18.) No part of him was excepted from death, and no part of him was excepted from the immortalizing power of God, who quickened him. As the quickened Word, he is the Bread of life that has come down from heaven; as such he says:

“I am the living bread, which came down from heaven; if any man eat of this bread (the Word of God as it is in Christ) he shall live forever . . . . Whoso eateth my flesh and drinketh my blood (accept him as the Resurrection and Life) hath eternal life: and I will raise him up at the last day.” (John 6: 48-54.)

Immortality is set before us as an object to be sought. The gospel of Christ reveals it. When found by the seeker thereof, it is held by the power of faith. The testimony of God is a guarantee that the seeker will finally realize the blessing thereof. John says:

“And this is the record (an authentic register to keep in mind), that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 John 5: 11, 12.)

The seeker of immortality and eternal life must first have the Son of God—not God incarnate, but the Word made flesh. When he in a practical sense has received the Son of God (the Word), what does he then look for? Paul reveals it in the following words:

“But ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Rom. 8: 23.)

The words *immortal soul* or *never dying soul* cannot be found in the Scriptures. Neither can the words *immortal*, nor *immortality* be found in the Old Testament. In the New Testament they occur only a few times, but *not* in connection with the word *soul*. The Greek word *athanasia* is the only word that can be correctly translated *immortality*. It consists of *a* and *thanatos*. *Thanatos* means *death* or *the extinction of life*, but when *a* (Alpha) is added to the word as a prefix, its meaning is reversed; then it means *immortal* or *never ending*. It occurs in the following texts:

In 1 Tim. 6: 16, referring to God, the Father, the apostle writes, “Who only hath immortality.” No one else possesses it independently. Even Christ, as he says, has received it from the Father. He became immortalized by the resurrection.

In 1 Cor. 15th chapter, the same word occurs twice: namely, in the 53rd and 54th verses; there it has reference to man. Speaking of the resurrection, the apostle says:

“This mortal must be clothed with immortality. And when this corruptible shall be clothed with incorruptibility, and this mortal shall be

clothed with immortality, then will that word be accomplished, which has been written, Death is swallowed up in victory!"

## Hell or Hades.

The word *hell* is also misleading. It is translated from the Hebrew word *Sheol* and the Greek word *Hades*. Both of these words signify *the grave*. A few texts in which they occur will convince the truth-seeker of their true meaning.

Job says, "If I wait, the grave (*Sheol*) is mine house: I have made my bed in the darkness." (Job. 17: 13.)

David says about the ungodly, "Like sheep they are laid in the grave (*Sheol*); death shall feed on them." (Ps. 49: 14.)

In Is. 5: 14, where the same word is translated *hell*, the wrong meaning of the text can readily be detected, "Therefore hell (*Sheol*) hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." This has reference to the time of famine.

The corresponding Greek word, *Hades*, is misused in a similar manner. It occurs eleven times in the New Testament; sometimes it is translated *grave* and then again *hell*. In Rev. 6: 8, its meaning is very plain, when it is considered in connection with the symbols representing pest, famine, and general war.

"And I looked, and behold a pale horse (representing the above mentioned death-reapers): and his name that sat on him was Death, and Hell (*Hades—the grave*) followed after him."

In Rev. 20: 13, 14, the word *Hades* is also translated *hell*, and *hell* generally means the *lake of fire*. If we then read the following, we can easily see that the translators have attached a wrong and misleading meaning to it. The second resurrection is spoken of here:

"And the sea gave up the dead which were in it, and death and hell (*Hades*) delivered up the dead which were in them: and they were judged every man according to his works. And death and hell (*Hades*) were cast into the lake of fire. This is the second death."

If *hell* represents a lake of fire, then a lake of fire, according to the above language, is cast into a lake of fire. *Hades* is the grave and not the lake of fire. But when "the year of recompences for the controversy of Zion comes, then the streams shall be turned into pitch and the dust into brimstone and the land shall become burning pitch." (Is. 34: 8, 9.) Then death and *Hades* (the grave) will be cast into the lake of fire, and when the rich man lifts up his eyes, he is in torment.

**EPHRAIM AND MANASSEH.**

In the movement when the twelve tribes return to the throne of David, Ephraim is pointed out as the one who will take the lead. When the ten tribes under Jeroboam, the Ephraimite, revolted and separated from that throne, he was the leader. The blessings pronounced over Joseph, the father, were transferred to Ephraim and Manasseh. Ephraim, although the youngest, was favored with the blessing of the first-born—that of receiving a double portion of the inheritance.

Jacob, the patriarch, adopted the two sons of Joseph as his own children. The history of the proceeding is as follows:

“And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. And said unto me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem. And Israel beheld Joseph’s sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him: and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God had shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than



he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the land of the Amorite with my sword and with my bow." (Gen. 48: 3-22.)

The special blessings which Jacob allotted to Joseph were as follows:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49: 22-26.)

Moses also prophesied about the future conditions of the twelve tribes; his prophecy concerning Joseph is as follows:

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 13-17.)

The blessings prophetically announced refer directly to the inheritance promised Abraham and his descendants in connection with the covenant between God and Abraham. One of those promises was that the descendants of Abraham should finally possess the gate of their enemies. That gate is the gate to the great "Babilu," the kingdom of Ham's descendants. When Abraham entered the covenant, he went out from the gate of Babilu, Baal's kingdom. When his descendants possess the gate of their enemies, they will have taken the kingdom from them.

If we now place the blessings pronounced over Joseph in categorical order, they stand as follows:

1. The branches (Hebrew, *daughters*) of Joseph run over the wall—the wall of the enemy's kingdom. In the movement to take the kingdom, the daughters among the descendants of Joseph take part in the foremost lines; they take part in the leading movement.

2. Because Joseph—and this includes his descendants—has been hated and separated from his brethren and has been made an object of misuse and persecution, the mighty God of Jacob will finally strengthen his arms and make his bow mighty that he may conquer his enemies.

3. "The shepherd, the stone of Israel" shall come from Joseph. (Gen. 49: 22-24.) This refers directly to the train that returns to the throne of David, not to Christ personally because Christ was of the tribe of Judah. If we compare the following testimonies with others that point to Ephraim's leadership in the coming movement, the meaning can be fully understood:

"Now the sons of Reuben, the firstborn of Israel, for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chro. 5: 1, 2.)

"Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim. But chose the tribe of Judah, the Mount Zion, which he loved." (Ps. 78: 67, 68.)

These testimonies say that although the birthright was given to the sons of Joseph, especially to Ephraim, still the chief ruler (the Messiah) did not come from them, but from Judah. By right, according to the signification of the birthright, he should have come from the tribe that was destined to inherit the advantages of the birthright: namely, Ephraim. But for some reason—undoubtedly because he led the ten tribes away from the throne of David, upon which the promises rest—Ephraim lost that favor and honor. But in leading the tribes back to that throne, Ephraim will enter into his birthright and will be the first one to embrace the true Messiah as the king of the new government.

4. The glory of Joseph is "like the firstling of his bullock, and his horns (war-powers) are like the horns of unicorns (long and pointed); with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The glory of the first-born rests on Ephraim and Manasseh and is displayed in their united work of pushing the tribes together in the final movement to the everlasting kingdom. Thus we see that the prophetic declarations of both Jacob and Moses signify that Ephraim and Manasseh are appointed to lead the returning train.

If we then turn to the direct prophecies concerning the gathering of the dispersed tribes and their return to the Messianic government, we will find that Ephraim is accepted by God as the first-born. Jeremiah, describing the returning train, quotes the words of the Lord thus:

**"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." (Jer. 31: 9.)**

Micah speaks of the same train and says:

**"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of the multitude of men. The Breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them." (Mic. 2: 12, 13.)**

The "Breaker" means, of course, the one who leads the train and pushes the tribes together in the great movement. If we then add Zech. 10: 6-8 to the above testimony, it becomes clear that the "Breaker" has reference to Ephraim, the leader of the great train.

**"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased."**

Now to the questions: Who is Ephraim and where is he? Those who have given any time to a special observation of the prophecies have noticed that Ephraim is distinctly marked as the favored child and that a great blessing is in store for him at the time the tribes return to the God of their fathers. Hence, we find that various peoples have been set forth as the seed of Ephraim. Several writers among the English and American peoples have applied the name Ephraim to the Anglo-Saxon race, and in order to present that race so as to correspond with the two sons of Joseph: namely, Ephraim and Manasseh, they apply the name Ephraim to the English and the name Manasseh to the Americans. But how they can get an Englishman, even if he were a descendant of Ephraim, to belong to the tribe of Manasseh because he moves to America, settles there and raises a family, is more than we can comprehend. Ephraim is Ephraim wherever he may be found and so is Manasseh. Even if Ephraim should dwell in the land of Manasseh, he is still Ephraim.



The two brothers were prophetically bound together by Jacob when he placed his hands crosswise on their heads. The signification was that they should be united under one and the same head, and that Ephraim should be the head or the leader. As Ephraim particularly represents Joseph, his history must also correspond with that of Joseph's in his abused and humiliated condition.

We are of the opinion that a portion of the Swedish nation constitutes the remnant of the descendants of Ephraim and that a portion of the Norwegian nation constitutes the remnant of the descendants of Manasseh. As two brothers under one head, they fill the prophetic descriptions signified by the hands of father Jacob. In the light of history, they as a people cannot be traced as originating from one and the same tribe; yet, their similarity in appearance and language may convince anyone that they were brothers originally.

The history of Sweden is very remarkable, and in many points, it corresponds with that of Joseph's. Here we shall cite a few of the many points that may be brought forth as proofs. We may first say that the characteristic traits of the Swedes are generally known to be their intelligence and their devotion—the very qualities by which Joseph distinguished himself as differing from his brethren. The history of the Swedes also bears pronounced traces of severe and unrighteous attacks from the surrounding nations, which have tried time and again, both by fraudulency and by assault, to overpower and crush them. But when they have been pressed hard to the wall, they have astonished the world more than once by their courage and conquering-power. They have trusted in the hand of the Almighty and have ascribed their victories to him.

### 1. **Gustavus Vasa.**

Anyone who carefully reads the history of Gustavus Vasa and compares it with that of Joseph, can easily detect a similarity. The kingly power of Denmark, in connection with the Catholic priestcraft, had crushed Sweden so totally that there was no show for it ever to rise again. By the terrible massacre carried out by Christian II., King of Denmark, the leading men of the Swedish nation had become extinct; the only survivor was *Gustavus*, then a mere youth, and his life was in constant danger. He was sought everywhere by the Danes, and almost miraculously did he escape from their grasp. A high price was promised for his capture.

His last speech to the "Riksdag" (congress) contains his own words concerning his most wonderful success. He said:

"I adore the power of God which by me has reinstated the old

Swedish kingly descendants on the Swedish throne (the kings of Denmark had then ruled Sweden for many years). For who was I that I could expel such a mighty lord that not only ruled over three kingdoms, but was related to the Emperor and allied to the mightiest princes besides. When I was in the woods and in the wild mountainous regions, fleeing from the bloody sword of the enemy, I could not think that I would come to this honor. But God manifested his hand and made me his man of wonder, on whom his might should be revealed. I may truly compare myself with David, whom, though only a simple herdsman, God made king over his people."

## 2. Gustavus Adolphus.

Gustavus Adolphus was another true son of the Swedish people who amply proved himself to be related to Joseph and his God. While Protestantism fought against the Catholic powers in the German states and while King Christian IV., of Denmark, and his allies were being conquered by the armies of Tilly and Wallenstein, Gustavus with his little flock of Swedish farmers faced the well-armed and intrenched enemies at Breitenfeld. He marched his men through the valley and had to face the fire from the cannons on the hill. The Catholic generals called him "the Snow-king of the North" and laughed at how the southern sun would soon melt his men down. But Gustavus trusted in the God of Jacob; before he commanded his men to move onward, he took off his hat and prayed the following prayer before them all:

"Merciful God, thou who holds in thy hand victory or loss, turn thy merciful countenance toward us, thy servants! From a distant land and peaceful homes, we have come to fight for freedom, for truth, and for thy gospel. Give us victory, for thy holy name's sake!"

Then he gave the order to go forward and it was but a short time before the Swedes were on the hill and the Catholic cannons were in their hands. A great panic came over the armies of the enemy; many of the leading officers fell, and Tilly himself had to flee for his life. By their bravery and honest trust in the helping hand of God, the Swedes finally conquered the Catholic powers, and that terrible war ended.

The Swedes, always fearing an invasion of the Russian army in their country, now look back to the times when the hand of God strengthened the Swedish soldiers in their wars with the surrounding nations; they refer back to the victories won by Gustavus Adolphus and tell of the secret of his success. He himself said "that only by the power of God and the fidelity that comes from the heart of the Swedish soldier" could he gain the victories that crowned his efforts.

### 3. Charles XII.

This son of the Swedes was only about seventeen years old when he was compelled to lead his army against the armies of the surrounding countries. Although he was venturesomely disposed, he manifested such a sublime trust in the guiding hand of Providence, that it astonished his enemies.

Poland, Denmark and Russia declared war on him at about the same time; but because of continuous warfares, Sweden was very poorly prepared to meet such a blow. However, the youthful king was taught by his father to trust in the arm of God, and he assumed the leadership of his men and went on. The great victory he won at *Narva* alone is sufficient to prove that the God of Joseph manifested his power in his behalf and that Charles was a true son of Ephraim.

The army of Russia, about 80,000 strong, was well armed and strongly fortified at *Narva*. Charles had just conquered the Danes when he heard that the Russian army was about to invade Sweden. He then had only 8,000 men under his command, and with them in the cold and stormy winter, he marched onward to meet the enemy. Just as he advanced to meet the Russians in battle, a heavy snowstorm arose which struck the Russians in the face and made them believe that Charles was still at his headquarters. When the Swedes were within fifty feet of the Russian line, the weather cleared up, and like a flash of lightning, the Swedes overpowered that great force who humbly laid down their weapons at the feet of the sons of Joseph.

Many other incidents may be cited as proofs that the God of Joseph has manifested his special help and protection in behalf of the Ephraimites, who have gone under the name of "Sues" or Swedes, in accordance with the prophetic announcements of both Jacob and Moses. But the prophetic declaration that Ephraim, as the "first-born" and like a mighty champion, shall lead the train of the returning house of Jacob, is yet of a future development.

### The King of the North.

The kingdom of Nebuchadnezzar is the kingdom built up on the foundation laid by the Chaldeans—the brick-creation. As long as that kingdom stands, it is Nebuchadnezzar's kingdom, even though it is divided among many kings. God spoke to that mighty man by Daniel, thus:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whereso-



ever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." (Dan. 2: 37, 38.)

When that king held under his power the Jews as well as the ten tribes of the house of Israel, God revealed to him, how the Chaldean brick-creation would develop and absorb the earth and its inhabitants. An image in the form of a man represented the outgrowth of the Chaldean organization; Nebuchadnezzar and Babel, at that time, constituted the head-power. Now we are down to the toes of the divided state, when "iron and clay" rule the world. When the image, beginning with its head, has fully developed the toes in a dual sense (politically and religiously), a stone is to begin a hammering work on the toes with the result that the way will be opened for the kingdom of God to be set up on the earth.

In connection with this wondrous change, which will transpire on the face of the earth, the king of the North is prophetically presented as the main actor in breaking the way for such an alteration. Who is this king of the North?

A king represents a ruling power, whether that power be monarchical or republican. This phrase has reference to the nation in the north country. The name of it now is *Russia*. The prophetic language foretells that the evil which leads to the destruction of Babylon, comes from the *North*. The Lord says by Jeremiah:

"Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land." (Jer. 1: 11-14.)

The change in Russia, from a monarchical to a Soviet form of government, makes that country opposed to all the nations that continue to stick to the old Babylonian system of regime. The endeavor of these nations to crush it, only drives it to spread its Soviet doctrines and practices so much the more. It tries to win the working classes in all countries over to its cause.

Russia to-day holds a similar relation to the feet-part of Nebo's kingdom as did Assyria to the head-part at the time it conquered Samaria and brought the ten tribes into captivity. Hence, Russia is preparing to absorb the ten toes. In that act, Ephraim and Manasseh will become subject to the invasion of the Russian forces.

If we now turn first to Is. 28 and then to Mic. 5, we shall find what effect this will have on Ephraim. "The crown of Ephraim"—including all the officiating representatives, if political or religious—"shall be trodden under foot." They become powerless.

Then a most wonderful change will develop among the crownless people—among the small and apparently defenseless. The prophet Micah says:

“Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.”

The Messianic power will unite with those who trust in it and at that time, “Shiloh,” “the Prince of Peace,” will manifest his kingly might in connection with the movement of deliverance. In a very short time, the children of Jacob develop as the “dew on the grass.” In realizing that the power of heaven unites with their efforts to break the yoke of bondage, they become as lions among a flock of sheep; their enemies have no power to stand before them. Then Ephraim and Manasseh will join hands and will push the seed of Jacob together in all the different countries where they are dispersed. The words of the prophet are applicable here:

“Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” (Hos. 1: 11.)

### **The King of the South.**

The prophetic testimony declares that the wonderful warfare that will develop the kingly power of God in connection with the gathering movement of his people, will go from the South to the North, but that when it comes to the North, it will unfold as a direct development of the kingdom of heaven. It is with this movement as with everything else that the plan of God unfolds; it is *dual* and the real part of it throws its shadow before it.

By comparing the following texts, it becomes clear that the manifestation of God, regarding his coming to deliver his people from the power of the great dragon, begins in the South.

1. In Is. 21: 1-17, where the fall of Babylon is referred to and where the deliverance of the dispersed tribes is presented as the consequence of that fall, the prophet declares that it shall come like whirlwinds from the South; that the destructive force takes form in the desert.

2. In Eze. 20: 47 and 21: 4, it is plainly stated that the storm which shall devour the kingdom, and the sword of the Lord, which shall cut off both righteous and wicked, shall go "from the south to the north."

3. In Hab. 3: 2-6 we read:

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting."

The name "Teman" means *the South* and "the mount Paran" refers to the deliverance of Israel by the God of Sinai. The revival of the work of God in "the midst of the years" has reference to the week of the new covenant. The crucified Nazarene will come as a mighty king to gather his people to himself and to establish his kingly power on the earth.

4. Zech. 9: 12, 14, 16, refers to the same wonderful act, when "the prisoners of hope," the seed of Abraham, shall unite in the strength of God and shall conquer their foes under the leadership of Ephraim.

"And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land."

The king of the South refers to England. She holds the protectorate over Egypt and India and controls a large portion of South Africa. Besides, she governs all the inlets and outlets of the seas, from Gibraltar to India. In connection with the gathering movement of the dispersed Israel, the king of the South and the king of the North will try their political strength in an endeavor to conquer one another in order to control the international power. This will cause the long expected holy war to break out. But before that, the king of the South will set the "whirlwinds" in motion.

The time has come when republics and kingdoms with all their



defences will be broken up. The prophetic declaration, proclaimed so long ago, that "the defenced city shall be desolate and the habitation forsaken and left like a wilderness" (Is. 27: 10), is about to be fulfilled. Then the land returns to its Creator as his own property. The law which he gave concerning the earth, or the land, has been terribly violated, not only by his own people, but moreso by the seed of Ham. That law contained the following rules, which we have cited from the constitution of the Jewish nation:

- "1. God is the Creator and the Lord of the universe.
2. The universe is his own.
3. To man, the use of all created things has been entrusted by his will.
4. God is therefore the King of the people.
5. The soil is only given to the people for the usufruct: man has no further individual right of possession over it.
6. Every seventh year it is to be left to itself.
7. The sale of land is prohibited.
8. After seven times seven years, every lease and mortgage of it is null and void, and is to return to those it originally was assigned to."

The violation of that law was the very cause of God's dispelling that nation from the promised land. The Lord said by Moses, "The land shall not be sold for ever: for the land is mine! for ye are strangers and sojourners with me." (Lev. 25: 23.) The year of jubilee demanded that all the land should be set free and fully restored as the common property of the entire nation. This constituted a shadow cast from the great redemption of the whole earth which now will take place in connection with the movement of the seed of the remnant of Israel; every land will realize it. The great drought will bring about the same result as did the famine in Egypt in the days of Joseph. As the land of that country then was subjected to the power of Pharaoh by the hand of Joseph, so will the land of all the different countries now come into the direct power of God, by the movement of the children of Joseph and all the tribes.

---

## XXXI.

### THE NEW JERUSALEM.

The city of the new Jerusalem is the final grand result of the Spirit of prophecy. All the preceding developments merge into it. It will forever constitute the capital city of the new creation. Many curious ideas have been expressed as to what that city con-

sists of. The Quaker believes that he carries it in his heart, and the S. D. Adventist believes that it is built of *real* gold and pearls, and is located beyond the starry sky.

John 14: 2 is the text that is generally used as the basis of the different theories. We will refer to it here. The Lord says:

"In my Father's house are many dwellings; but if not, I would have told you; because I am going to prepare a place for you."

By the statement, "I am going to prepare a place for you," it is generally taken for granted that the house of God means a mansion where God now dwells, and that Christ left his disciples in order to go there and fix up some apartments prior to their going there the same way: namely, by death or translation. That is how they would have us understand the Word of God; by interpretations—*words of man*—which have no spirit of prophecy in them. But the testimony of Christ, being the very Spirit of prophecy, contains something more than the words of mortal man. Christ's words are like the seed which is reaped in the fall of the year and sown again in the spring and which develops new life and sustains those who handle it.

Christ explains his words in the context. When the disciples answered that they did not know the way he went, or was to go, he said:

"I am the way, the truth and the life; no man cometh unto the Father, but by me."

As the center-power of the spiritual developments, Christ is—by the development of the sanctuary, Zion and Jerusalem—the "*way*" to the bosom of the great Father. The "*truth*" is unfolded by these developments, and the very "*life*" is manifested, seen, and realized, not only in the present age, but in the eternal age to come. When he has completed his wonderful *unfolding* of the spiritual power, he brings to the bosom of the Father a tabernacle, a living city for the Father to dwell in and glorify forever.

Jerusalem, as the shadow shows, evolves from Zion. Hence, in the prophecies, they are mingled together as if inseparable from each other. Jerusalem is spoken of as being at *war* with the nations the same as Zion. We will quote a few texts:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations as when he fought in the day of battle." (Zech. 14: 1-3.)

Where will this battle between Jerusalem and the nations be

fought? The prophets say it will be fought in the valley of *decision* or in the valley of *Jehoshaphat*. This answer is very plain when correctly understood. We shall look ahead to the camp of the seed of Shem, where they are gathered in the desert in their tent dwellings. That camp is called Zion and Jerusalem in the prophecies. The Lord says:

“Proclaim ye this among the Gentiles (nations): Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plough-shares into swords and your pruning hooks into spears (the three and a half years of drought leave no use for plough-shares and pruning hooks); let the weak say, I am strong. . . . . Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about . . . Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision.” (Joel 3: 9-14.)

*The valley of Jeho-shaphat* signifies *the place of God's judgment*. *The valley of decision* represents the condition in which the people—both those who are in the camp of Israel and the Babylonians—are placed. They must *decide* which God to choose—Elohim or Bel. The whole dragon-power of the nations is brought to bear on the camp of tents. *Faith* and *patience* must now conquer—it is the *last deciding battle*. Then, the cleansing-process of the sanctuary is about to be completed. Just at this point another peculiar prophetic declaration is developed.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,” etc. (Zech. 14: 4.)

This is an explanation of the 2nd verse of Zech. 14, quoted above, where it says that Jerusalem shall be *divided* into two parts. To expect this prophecy will be literally fulfilled so that the natural mount of Olives, which is located in Palestine outside of Jerusalem, will cleave into two parts, belongs to the spiritually blind. Then what does it mean? It simply means that the *cleansing* process of the sanctuary is closing up, and that the Bridegroom is about to reveal himself. *The mount of Olives* refers to the olive branches the prophet saw in connection with the sanctuary, from which the golden oil ran into the golden lamps. In the Book of Revelation these olive branches signify the two witnesses of Jesus. (Comp. Matt. 25: 8, 9.) They are conducting their *last battle* against the beast; they are captured, and terrible darkness covers the company which constitutes the virgins. The prophetic *door* is closed forever and those who are *inside*, are by faith separated from those who are *outside* of the door. All outside of the door are taken captives by the beast, and their last end is worse than their first.



The 144,000 are sealed. The two witnesses have completed their mission. Up to that time they have been like a "*nail in a sure place*" (Is. 22: 23), upon which the whole camp of Israel has leaned. When they are captured, the work of the sanctuary, or the sanctified ones, is finished; the company which at that time is not sanctified is delivered to the mercy of the red dragon. Thus one-half of the city is separated from the other half, and the people who constitute this separated half then have a special mission to carry out before the resurrection restores what has been lost in the battles.

The voice of the seventh angel, or trumpet, will begin to sound after the two witnesses have passed out of sight. The opening of the seventh seal opens the way for that trumpet. Then the work of faith, on the part of man, is complete, and a *cover* is needed no more to shield those who are developed by faith. Hence, it is written:

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant, and there were lightnings and voices and thunder and an earthquake, and great hail." (Rev. 11: 19.)

That company—the 144,000—have then so deeply accepted, acknowledged, and practiced the *laws* of Heaven that they stand there as the very ark of the covenant, filled with the written Word of God. Hence, it is written concerning them:

"These were redeemed from among men, being the firstfruits unto God and the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God... Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

*Mount Zion.* The 144,000 sealed as the property of Elohim, were seen by John as standing on *mount Zion*. As the shadow shows that Jerusalem will develop from mount Zion, we will here view it once more.

When that camp of tents is first formed, it is prophetically pictured as a pregnant woman in a desert, persecuted by a great red dragon. The dragon does not care so much for the woman as he does for the child she is to bring forth. He wants to *eat* it as soon as it is born. Why? Because he, like King Herod, expects that the child will *usurp* the *throne* of his power and *destroy* his kingdom. That child—144,000 *conquerors*—finally stands on mount Zion. But where is the mountain? You can see it no longer. But you can easily understand that if it had not been for Zion—the great multitude which first started—that child—the sanctuary, or the 144,000—would never have reached its *elevated* position. What brought these 144,000 up so high? Mount Zion. But Zion

is now in the past. No, the gates of death hide it from our view, that is all. But *faith* keeps this sealed company elevated above them. In other words, the great majority have been slain by the beast and its rider; but, they will soon be brought up again to fill their assigned places in and about the New Jerusalem.

The seven last plagues are first poured out over the worshippers of the beast and its image. For that purpose the temple in heaven is opened, or uncovered. Before that time, the two witnesses had power over the plagues, but now these sanctified beings receive that power. They need no *covering*, because they have so much of God's power that they can defend themselves by pouring the plagues over their enemies.

The woman and the child (Rev. 12) were splendidly represented by Christ in his kingly ride to Jerusalem, when the people carried branches of palm trees before him and cried, "*Hosanna to the son of David!*" He rode a *colt* and had the *mother* of the colt—a *working* animal—along side of him on the way up to Jerusalem.

*The golden city.* The Revelator describes the New Jerusalem as a city of gold and precious pearls. Gold has been and is the glory of Babylon. What kind of gold can we expect the city of the new creation to consist of? It consists of the gold brought to light by the Spirit of prophecy, of course. How is that gold produced? Christ says to the last branch of the seven churches, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." What gold is that? It is *undefiled faith*. When that faith—with respect to its *true value*—is revealed by the power and glory of God, it will shine as glittering gold. The face of Moses at Mount Sinai reflected some of that glory.

John saw the High Priest in the sanctuary of faith, and describes him as girded about the breast with a *golden* girdle: his *feet* like unto *fine brass*, as if they *burned* in a *furnace*. Did *John* mean to tell us that the *gold* and *brass* he saw on the Messiah were *dead materials*? Has the Son of God *feet* of *real brass*? None but those who are entirely *devoid* of *faith* can understand the prophetic language in such a manner.

Daniel saw a man in one of his visions, of whom he says: "Whose loins were girded with fine gold of Uphas; his body also was like the beryl (a stone of bluish green color), and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass." Apply that *literally* and you will have a monster.

In Is. 54, an explanation of the glory of the New Jerusalem is found. God speaks to it while it is trodden under the power of Babylon and calls it a *barren* and *childless woman*, as compared

with Babylon. (See the 46th and 47th chapters.) Then he places before them their future prospects, thus:

"Fear not, thou shalt not be ashamed . . . . For thy Maker is thy husband . . . . The God of the whole earth shall he be called . . . . For a small moment have I forsaken thee; but with great mercies will I gather thee (the scattered tribes) . . . . Oh thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

We add to this Is. 60: 18-20.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended."

Such language cannot be applied to a *dead* but to a *living* city. Elohim speaks to the poor toilers of Babylon who create and sustain its glory and who are continually kept down under its burdensome yoke. He commences thus:

"Awake, awake, put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth (the time of their deliverance) there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, and sit down (throw off the yoke) O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." (Is. 52, compare Rev. 14: 4.)

"These were redeemed from among men, being the firstfruits (of the great harvest that follows) unto God and the Lamb."

This language is too plain to need any comment. It is only necessary to understand the spiritual development of the sanctuary and its cleansing process—the very means which clothe the holy city in its *golden and glittering garments*.

*The new Jerusalem compared with the old.* Paul gives the following analogy:

"For it has been written, that Abraham had two sons; one from the bond-woman, and one from the free-woman. Now, the one from the bond-woman was naturally produced; but the other from the free-woman was through the promise. Which things are allegorical; for these represent two covenants; one indeed from Mount Sinai, breeding children for servitude (typical purposes):—that is Hagar. Now Hagar signifies Sinai (a mountain in Arabia), and it is correspondent to the present (old) Jerusalem, for she is in bondage with her children. But the exalted Jerusalem represents the free-woman, who is our mother.



For it has been written, rejoice, O barren woman who does not bring forth," etc. (Gal. 4: 22-27.)

This testimony shows in the first place that the old Jerusalem was a *type* of the new; again, it settles it as a fact that the new Jerusalem comes into existence because of the promises. The *first* promise developed Isaac, the *typical*; the *second* developed the Messiah, the *true seed*; and the *third* develops the *seed* of the woman spoken of in Rev. 12 which shall entirely destroy the work and the kingdom of the serpent; the *fourth* brings back from the power of death all the true heirs of Abraham. Thus the city that Abraham *looked* for is the *mother* of all, because she constitutes the very fountain from which all promises have issued since the time of Abraham; she is the first to be resurrected.

*The mensuration of the city.* The Revelator, like the prophet Zechariah, saw someone measure the city. He says:

"And he who spoke with me had a measure, a golden reed, that he might measure the city and its gates and its walls. And the city lies quadrangular, and its length is as much even as its breadth. And he measured the city with the reed to twelve thousand furlongs; and the length and the breadth and the height of it are equal." (Rev. 21: 15, 16.)

It is measured by a "*reed*"—a *kalamos* or a writer's pen—as was the temple. In fact, the mensuration of the temple and the city represents one and the same movement; but, the mensuration of the city is carried on in a more distant future. The *eating* of the opened prophetic book, illustrated by John (Chap. 10), first brings the reed. Then, by the proclamation of the words of the book, the measuring process separates first the *seed* of *Shem* from the *seed* of *Ham* (the Nimrodians); then, it separates the *seed* of the *woman* from the *woman* herself, and brings that *seed* under the seal of God. The mensuration of the city *follows*.

In the 3rd chap. of Rev., the Lord in his testimony to the Philadelphian branch—which branch has set before it the prophetic door that finally separates the wise virgins from the foolish—refers to the mensuration process of the temple and the new Jerusalem, thus:

"The *conqueror*, I will make him a *pillar* in the temple of my God (this proves that the temple is under the process of restoration), and he shall never go out any more; and I will *write* on him the *name* of my God (like the Babylonians mark their subjects with Bel's signature) and the *name* of the city of my God (instead of Babylon) the new Jerusalem—which *cometh down* out of heaven from my God (Babylon, to the contrary, *comes up* from *Shinar*); and my *new name* (the King of kings and the Lord of lords)." The fiery trials, which meet the temple of God, will humbly bring them

underneath the measuring reed, where they, as Paul says, "Go from glory to glory." They gain victory upon victory until they are without fault before the throne of God—just the very opposite to the requirements of the throne of Babylon. There the selfish, the brutish, the most blood-thirsty and iniquitous beings generally fill the highest positions and are honored as pillars in the consolidations. Hence, their *end* is *darkness* and *death*; but the *end* of the others is *light, life* and *glory*.

When the mensuration of the city is complete, it measures 144,000 furlongs, or *spaces*. Each individual fills a space in the measure. Their experience in the development of *faith* fills that space. The work of faith makes the space.

*The wall of the city.*

"And it had a wall great and high, it had twelve gates, and at the gates twelve angels (messengers), and names inscribed, which are the names of the twelve tribes of the sons of Israel."

In Zion, the suburb of Jerusalem, the gates develop by the sealing process of the 144,000. Zion constitutes a wall about Jerusalem during the gathering-time of the tribes. As the sealing work advances, each and all of the different tribes develop or form a passage through that wall, into the living and immortal city. This is done by passing over the gates of death. All the tribes are represented by a special leader who is actuated by the power of faith and who exemplifies it by his acts; hence, he becomes a messenger connected with the gate or the passage to immortality.

In the typical system, the twelve sons of Jacob constituted the gates or the openings for the tribes to go through on their way to the old Jerusalem. That city had a material wall about it—a shadow cast from the living Zion. The wall of the new Jerusalem will be an everlasting construction and will remain with the city eternally. Hence, the apostles, in connection with the prophets, laid its foundation. The wall is subject to death, but is restored again by the first resurrection: i. e., before the translation of the sealed 144,000. In other words, those who are slain outside of the living temple as martyrs will have part in the first resurrection (Rev. 20: 4, 5). As that act takes place before the company that passes over alive into the new kingdom is translated (1 Thess. 4: 16, 17), the immortal wall will surround the city before they all meet the Lord in the air. As they meet in the air from all quarters of the globe, that grand city will be put together for its glorious position by the Spirit of God—the Builder thereof. Then it will come down from heaven like a Bride, adorned for her husband.

"And it was given her that she should be clothed with fine linen, bright and pure, for the fine linen represents the righteous acts of the saints." (Rev. 19: 8.)

Her ornaments represent the righteous acts of the saints. The acts of faith done in the mortal state appear in the form of ornaments—as polished gold and pearls in an immortal state. Thus, the work of faith will remain eternally, and by its glorious reflection, it will memorize the deeds done in the flesh. The “wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.” (Dan. 12: 3.)

---

## XXXII.

### THE MILLENNIUM.

The millennium referred to in the 20th chapter of Rev. denotes the time set apart for the establishment of the Messianic kingdom. The government set up by the Messiah will then develop the everlasting kingdom. The revealing angel said to Daniel that the saints of the most High “shall take the kingdom and possess it forever”, and that the “kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High.” (Dan. 7: 18, 27.) Thus the power and the dominion comes into the hands of the righteous, who then rule the kingdom under the supervision of the Messiah and establish it for the people who are called forth to inherit it in the second resurrection, which takes place at the end of one thousand years.

By wars, revolutions and the judgment of God, the earth is first brought into a chaotic state, described by the prophet Jeremiah thus:

“I beheld the earth and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord and by his fierce anger.” (Jer. 4: 23-26.)

At that time the Lord will shake both the heavens and the earth as he says by Isaiah:

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof,” etc. (Is. 24: 1.)

Earthquakes and subterranean explosions, in connection with the terrible wars, will leave the earth a confused mass. Where are its inhabitants who live at that time? The contexts show that. Jeremiah saw them flee into thickets; he saw them climb the rocks



as they fled from the cities (Jer. 4: 29). Isaiah saw them enter into the rocks and hide in the dust "for the fear of the Lord, and for the glory of his majesty." (Is. 2: 10, 21.) But at the same time, he speaks of a remnant that appears as "the gleaning grapes, when the vintage is done." Of those he says:

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." (Is. 24: 13, 14.)

The righteous remnant is still on the earth, but is then entirely separated from the ungodly. Then comes the binding of the red dragon. John says:

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him," etc. (Rev. 20: 1-3.)

That binding is explained in Rev. 19: 20. The angel (or messenger) represents the movement that will finally make way for the "Prince of Peace" and his kingdom. By the "burning and fuel of fire," every implement of war will be destroyed (Is. 9: 4-6); thus, they will return the same way they have come: namely, by fire.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Is. 2: 4.)

Now, in order to show how *darkness* can replace *light*, *lie* replace *truth*, *Satan* replace *God*, we will present a "heavenly vision" (?) of the prophetess of the S. D. Adventists. She says:

"Here is Satan's home, with his evil angels, through the 1,000 years. Here they will be confined, and wander up and down over the broken surface of the earth, and see the effects of his rebellion against God's law. The effects of the curse which he has caused, he can enjoy through the thousand years. Limited alone to the earth, he will have no privilege of roaming around to other planets, to tempt and to annoy those who have not fallen." (The great controversy, p. 212.)

According to her heaven-given (?) vision, the devil would finally destroy all the works of the Messiah and make a clean sweep of everything; then he would "roam around" in pure joy over his unlimited success. That would certainly suit any enemy. She thinks he would be *lonesome*, and that this would be his punishment! None but the father of liars could give such visions. We will here raise a *sevenfold battery* of truth against it.

1. Dan. 2: 44. "And in the days of these kings (the fourth divided universal kingdom) shall the God of heaven set up a kingdom, which shall never be destroyed . . . . But it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Does this text prove that God's kingdom will be set up on the earth 1,000 years after the kingdom of Nimrod (denoted by "these kingdoms") is destroyed? No! The stone cut out of the mountain without hands, which represents God's kingdom, will *break in pieces all these kingdoms* now existing, and it instead will grow until it *fills all the earth.* (v. 35.)

2. Dan. 7: 17, 18. "These great beasts, which are four, are four kings (kingdoms), which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."

When will the saints take possession of the kingdoms of the world—on *this* or on the *other side* of the 1,000 years? After the 1,000 years, the saints would not need to *take* it, because there would be no power laying claim to it, and the "lonesome devil" would have no weapons to fight with.

3. Matt. 13: 41-43. "The Son of man shall send forth his angels (messengers, both visible and invisible), and they shall gather out of his kingdom all things that offend, and them which do iniquity."

When will the messengers carry out the above-mentioned cleansing work in the kingdom where *offenders* and *iniquitous* persons exist? At the end of this age, referred to as the "harvest of the world." After they get the kingdom clean, will they then leave it for the devil to roam about in? Will they go somewhere else while he has a joyous time over the fact that he beat them out of their cleansed home? Oh, no! Christ says, "Then (not 1,000 years after that), shall the righteous shine forth as the sun in the kingdom of their Father."

4. Matt. 25: 31-34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

When will this kingly act take place—on this or on the other side of the 1,000 years? This side—the preceding chapter settles that. When the Lord has thus separated the righteous from the iniquitous, where will he place them? He says to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They inherit the kingdom first given to Adam as the property assigned to them by the Father from the beginning of time; after waiting for it 6,000 years, they finally possess it. Now, would they be the *children of light* if they would let the old devil take it from them again for another 1,000 years? Ah, old deceiver, you fooled "*that woman*" greatly that time. You will have to take that statement back!

5. Acts 3: 20-25. "And he (the Father) shall send Jesus the Messiah, whom the heaven must receive until the restitution of all things."

Does that restitution, calling for Christ's return to the earth, take place at the beginning or at the close of the 1,000 years? It takes place at the *second* advent of Christ, of course. After everything is restored as it was before sin entered into the world, will the *restored property* then fall into the hands of the devil a *second* time so that the true owners will not even have as much of a chance as Adam and his family to hide in some corner of their inheritance? Wouldn't that please the old rascal though!

6. Rev. 11: 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

When does the seventh angel sound? Before and in connection with the second advent of Christ. That war-trumpet prepares the way for the saints to get possession of the kingdom. When the kingdom is subject to the Messiah, will he give it back to the Anti-Messiah for another 1,000 years? Not much! Satan, of course, would like to have everybody believe such a thing, because then he would have greater power in his actions against the conquering-work of the Messiah.

7. Rev. 19: 6, 7. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God Omnipotent reigneth!" (Has taken the kingdom.)

When is that chorus heard—on this or on the other side of the 1,000 years? They sing, because the marriage of the Lamb is at hand. It is the Bride that sings the song of love and triumph. The context shows that the song is sung simultaneously with the *burning* of Babylon. Matt. 22: 1-12 further proves that the marriage-feast comes off as an expression of joy over the victorious battles against the nations. It follows the defeat of the nations as a *feast of joy over the grand success*. The old serpent is defeated. His kingdom is burnt down; the beast and the image are captured; and the *entire power*, built up by man as the result of his falling away from God's government, *is broken*. Now, does it look reasonable that God himself, the Messiah, and all the resurrected multitude would agree with the devil and let him again tramp about at will on the precious property so dearly paid for? Oh, shame on you, old fiend! You are too late now to make your propositions good; you are doomed and your advocates with you, unless they repent.



## PARADISE RESTORED.

"And he showed me a river of water of life, bright as crystal, proceeding out from the throne of God and the Lamb. In the midst of its broad place, and of the river, on this side and on that, was a wood of life, bearing twelve manner of fruits, yielding for each month its own fruit; and the leaves of the wood were for the healing of the nations." (Rev. 22: 1, 2, *Emphatic Diaglott*.)

The blessed home for which man was created will finally be restored again to its original beauty and holiness, with an *additional glory*, unfolded by the work of salvation. The evil, permitted to destroy that innocent home, also its development into a great red dragon which has spread itself over God's creation, serves as the *very means* to open the minds and the hearts of the oppressed portion of the human family so that the attributes of God, which *otherwise* would have been *unknown*, find room. The perfection of love and joy between the Father and his tried children is thus brought into existence. They have a *practical* knowledge of the manifold greatness of their God and Father.

The prefigured Paradise—with its evergreen floral bowers, its myriads of living beings, of all colors, shapes and kinds, which like a flock of lambs innocently enjoy themselves together in the free and peaceful home—is seen again. The wisdom, the creative-power and the life-sustaining force of God are developed there. But the redeemed human family—for which all is created—see the Omnipotent in a still greater light. His qualities, such as fatherly love, mercy, long-suffering, compassion—one who forgives the lawbreaker and violator, and takes him up as a child of repentance to bless and enrich him with eternal glory—are understood and appreciated by the children of man. Grand union and unspeakable joy is the glorious result of such knowledge.

The great Father's memory and appreciation of his children's noble deeds in the valley of oppression, unfold in a corresponding ray of glimmer and glory. They will eternally constitute reflecting monuments—monuments of their acts of faith in defending the rights of Heaven while exposed to the depressive spirits and ruling elements in the kingdom of fallen man.

The tree of knowledge of good and evil will never again exist. The human family brought over the boundary line into Paradise has realized the consequence of eating its fruit, and they carry their experience, or their knowledge of *good* and *evil*, with them in the new creation. But the tree of life—the fruit of which imparts to the eaters thereof the very life-elixir that the wise in the kingdom of Nimrod have been hunting for in the tree of knowledge of good and evil—is now the most prominent and the most glorious

tree in the Paradise restored. It develops its delicious fruits at every new moon. Its golden fruit immortalizes the lives of those eating thereof, and the leaves serve as medicine for the nations still in their mortal state. (See Zech. 14: 12-21.) Hence, they are restored to enjoy an age similar to the one that prevailed before the flood.

When Adam had eaten of the fruit of the tree of knowledge, God placed "at the east of the garden of Eden *cherubim* with a *flaming sword* which turned every way, to keep the way of the tree of life." (Gen. 3: 24.) When cut off from the eating of its fruit, corruption stamped its seal on man, and death gradually developed its power over his being. The "*cherubim*" at that end of time reflected the "*cherubim*" connected with the sanctifying institution of God at this end of time, who, in the beings of the two witnesses of Jesus, will hinder every unclean being from *passing* the *line* of Paradise. The "*flaming sword*," like the sword of the red dragon which defends the boundaries of Babylon, will be drawn on all sides in defense of the tree of life. Every soul must be moulded for eternity by the sanctifying institution of God, else death will eventually be his portion.

The *first* resurrection brings forth the company constituting the living city. John says:

"The persons of those who had been beheaded (Greek: had been cut with sharp instruments—forcibly killed) because of the testimony of Jesus, and because of the word of God, even those who did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with the **Anointed** one the thousand years. But the rest of the dead did not live till the thousand years were ended. This is the first resurrection." (Rev. 20: 4, 5.)

Only the 144,000 and the martyrs of the two dispensations, also those who have lived their lives separated from the kingdom of the serpent, are honored by the grand display that follows the first resurrection. They constitute the *courts* of judgment which shall *decide* the cases of those subject to the *second* resurrection: i. e., both good and evil. They constitute the *royal priesthood* that eternally shall govern the kingdom of heaven. In their state of suffering, they have deserved higher positions than those who have sacrificed but little to gain an inheritance in that kingdom. The law of equity will rule there.

The millennium, we understand, is set apart for the judgment of the criminals whose evil deeds have gone before them to the judgment-seat of Christ. The martyrs will then sit in judgment; they will have power to call forth from the grave the criminals and their subjects as well as the witnesses. Rev. 20: 4 and similar

texts testify as to that. This act of judgment belongs to "the restitution of all things." (Acts 3: 20, 21.)

The *second* resurrection brings forth the class *constituting* the *people* of the kingdom. A similar scene to the one developing at the beginning of the millennial age takes place at the closing up of that age. Then follows the age referred to in the prophecies as the "*age of ages.*" That period seems to be set apart for the *final punishment* of the *iniquitous*.

At last comes the time when everything is placed *under* the *feet* of Christ.

"For he must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless. And when he shall have subdued all things to him, then the Son himself will be subject to him who subdued all things to him, that God may be all in all." (1 Cor. 15: 25-28.)

Then the glory of God will proceed from the heavenly throne situated in the *new* and *living* Jerusalem like a mighty flood of life-power over the *new* creation. Unspeakable joy fills the heart of every being there—no more *oppression*, no more *toil* or struggle for bread, no more *parting* from dear and loved friends, no more *sorrow* and *death*.

"Blessed are those who wash their robes so that their right may be to the wood of the life, and they may enter by the gates into the city (the way Abraham was told to go). He who testifies these things says: Yes, I am coming speedily. Amen! Come!—Lord Jesus."

---

### The Vision of a Poet.

O, Adam's son, behold! You see the Tree of Knowledge;  
How Adam left God's Word to taste its golden fruit.  
Perhaps you think that you this act could better manage.  
With flow'rs you will not crown his bust so deaf and mute.  
You feel that he has done more wrong than any other,  
Who Satan's voice obeyed and endless life did smother.

Had you been placed before that tree of good and evil—  
Enchanted and enrapt by ripe and golden fruit—  
Would you have had the pow'r to disregard the devil,  
Arrest all carnal thoughts and appetites acute?  
You many times have felt how waters of delusion  
Are able to bewitch—o'er good things bring confusion.

O'er history reflect; the stream of time consider.  
You see the flood of Noe, when sinful masses died.  
You see that faithful man who for God's Word did suffer:  
You say, "His work did nought to stem that evil tide."  
You have in mind also those whom the serpent-liar  
Was able to deceive—who fell in sinful mire.



If you had lived with them in that bad generation,  
You think, of course, that you would not have done as they.  
They lived a sumptuous life, beyond all moderation.  
And God, they thought, them led to build with brick and clay.  
This Noah was a fool, devoid of learning, culture;  
He built a monstrous ark, what fools alone would venture.

What next comes to your mind is Nimrod, king of Babel;  
How bold and brave he was, how wonderful and strong.  
He built a lofty tow'r, and him it did enable  
The people's lives to mould, their bondage to make long.  
He God of heav'n defied; he built a brick-creation,  
Which thrives on lie and death, o'er earth spreads desolation.

Now Abraham you see. He walked a total stranger  
In lonely wilderness—he herded cattle, sheep.  
For God's true Word he braved his life against all danger;  
From Babel he had gone, where serfs and slaves they keep.  
Here Sarah gets a son—at this have many wondered—  
For she was ninety years and Abraham an hundred.

Compare this Nimrod-folk who cities still are building—  
Yes, towers, churches, forts, enclosed within a wall—  
With this kind desert-pair, who happiness were getting  
In living righteously, who on their God did call.  
Of these which would you choose to give you consolation?  
Could you in deserts live and wait for God's creation?

Another man of fame was King Nebuchadnezzar,  
Who life and power gave to every human work.  
In Dura's sunny vale he patriots did measure;  
His subjects had to bow (Beware! If any shirk)  
Before an image grand, whene'er the king's musician  
A golden trumpet blew—there was but one position.

He made his furnace hot; he everyone did threaten  
Whoe'er did not kiss Baal, the king's voice disobey,  
Would then be cast alive into this fiery oven.  
Three men refused to bow—to Baal they would not pray.  
The king then said, "What ho! Can such be in my kingdom,  
Who dare refuse my gods and scorn my kingly wisdom?"

"Now heat this oven more, as many times as seven.  
Then let these men be bound and cast into the flame,  
From which no one can save—not even God in heaven.  
A mighty king am I; who dares to scorn my name?"  
Had you, my friend, been there, would you have dared cremation,  
Or would you Baal have kissed and thereby gained salvation?

Now move your thoughts again! You see how Christ invaded  
The realms of mighty men; a message he proclaimed.  
"A lunatic," they thought, "A fool who is degraded."  
And yet he healed the sick; the worker's hearts he gained.  
He brought to workingmen the hope of full salvation,  
Of new immortal life in God's restored creation.

By judges and by priests, the people soon were driven  
To falsely testify against this Nazarene.  
“Let Barabbas,” they said, “instead to us be given”—  
One shudders at the thought; it is a gruesome scene.  
They nailed him to the cross; the earth did quake and thunder.  
If you’d been there my friend, had you made such a blunder?

Our minds are led once more. We try to pierce the future.  
The end of time we see, when like events take place.  
A crucifixion-scene—yes, famine, wars, we picture;  
Jehovah’s great revenge will overwhelm this race.  
The work of prophecy the masses will awaken—  
The works of man will end; the earth will then be shaken.

Messiah soon will come—the Word says—like a lion.  
His arm he will reveal; he will defend his church.  
And Babel’s working-class will then be led to Zion;  
The “Christians” then in vain for Jesus Christ will search.  
Their kaisers, judges, priests, will lead the persecution;  
Their hands they reunite to stop the revolution.

The door of Nimrod’s ov’n will then again be open  
That “heretics” and “reds” be sacrificed therein.  
The nations will be awed when miracles will happen.  
So gather courage, friends, the battle we will win.  
A fire our King will send that will destroy all evil;  
It will destroy the beast, the dragon and the devil.

Beyond this bloody sea, we see the gates of Eden  
Which opened are for those who for our King will stand.  
The Cherubs there will guard—will keep away the heathen.  
No worshipper of Baal can hope to see that land.  
The servants of the King the Rest are then enjoying;  
But Nimrod’s host will die—this earth they’ve been destroying.

The heaven and the earth again are joined together;  
The Word of God all things in harmony can blend.  
The earth from Death’s harsh reigns is then released forever;  
The throne of God on earth its people will befriend.  
The saints their glory throw o’er all the dales and mountains;  
The whole creation drinks from Life’s eternal fountains.



# INDEX.

Chapter		Page
	<b>Introduction</b> .....	3
I.	<b>The Holy Scripture—A Divine Science</b> .....	5
	The Scientific Arrangement of the Scriptures.....	7
II.	<b>The Dual Plan</b> .....	7
	The Creation and the Redemption.....	9
III.	<b>The New Creation</b> .....	9
	A True Christian's Hope.....	10
	The New Creation Begins in Man.....	11
	The Son of Man and Heaven.....	12
IV.	<b>The Redemption</b> .....	14
	Christ, the Redeemer of the World.....	15
V.	<b>The Kingdom of God</b> .....	18
	The Dual System.....	18
	A Dualistic Comparison.....	19
VI.	<b>The Messianic Development</b> .....	20
	Moses and Christ Compared.....	20
VII.	<b>The Typical System</b> .....	23
	A Sevenfold Act.....	24
	The Constituent Parts of the Paschal Institution.....	24
	The*Shadow and the Object.....	24
	The Ordinance of Unleavened Bread.....	25
	The Week of the New Covenant.....	25
	The Selection of the Lamb.....	27
	The Blood-Sign on the Door Posts.....	28
	The Passover-Supper of the Evening.....	28
	The Night-Watch.....	28
	The Passover-Act.....	28
	The Movement of the Morning.....	29
	The Evening and the Morning.....	29
	The Day of the Lord.....	30
VIII.	<b>The Spiritual System</b> .....	31
	The Kingdom of Grace.....	31
	The Word Made Flesh.....	33
	How the Twofold Office Develops.....	34
	The Political Situation at the Time of Christ.....	35
	The Religious Situation.....	36
	The Kingly Movement.....	36
	The Politics of Christ.....	37
IX.	<b>The Lord's Second Presence</b> .....	39
X.	<b>The Great Babylonian Kingdom</b> .....	43
XI.	<b>The Lost Ten Tribes</b> .....	46
	The Gathering Scene.....	50
XII.	<b>The Kingdom of Nebuchadnezzar</b> .....	51
	The Great Babel in the Light of Prophecy.....	53
	The Tree of Knowledge.....	57
	The Golden Image.....	62
	The Opposing Act.....	63
XIII.	<b>The Ten-Horned Beast</b> .....	64
	The Little Horn.....	68
	The Mouth of the Little Horn.....	71
	How the Bishops Arose .....	73



XIV.	The Opening of the Sealed Book.....	73
XV.	The Mystical Babylon.....	77
XVI.	The Mystery of the Gospel.....	81
	The Two Dispensations.....	81
	The Material Dispensation.....	81
	The Spiritual Dispensation.....	85
	The Covenant of Faith.....	88
	The Sanctuary.....	90
XVII.	The Mystical Work of Desolation.....	100
	The Abomination of Desolation.....	101
	The Two-Horned Beast.....	101
	The Image of the Beast.....	109
	The Salvation Army.....	114
XVIII.	Antichrist.....	117
	The Falling Away of the Church.....	118
	The Development of the Antichristian Power.....	119
	The Position of Antichrist.....	120
	The Revelation and Destruction of Antichrist.....	122
	The Number 666.....	123
XIX.	The Holy War.....	125
	The Declaration of War.....	125
XX.	Michael and the War in Heaven.....	137
	The Great Dragon Is Cast Out.....	152
	The Remnant Seed.....	153
XXI.	The Mission of Elijah.....	159
XXII.	The Mensuration of the Temple.....	165
	The Two Witnesses of Jesus.....	170
	The Judgment of a Conservative, etc.....	175
XXIII.	The Living Zion.....	178
XXIV.	The Cleansing of the Temple.....	184
	The Sealing Process.....	187
XXV.	The Seven Trumpets.....	191
XXVI.	The Time of the End.....	195
	The Gods of the Sun.....	197
XXVII.	The Fall and Destruction of Babylon.....	202
	Mene, Mene, Tekel, Upharsin.....	202
	The Three Successive Messages.....	204
XXVIII.	The Great Passover of the Future.....	206
	The Flying Roll.....	209
XXIX.	The False Prophet and His Gospel.....	211
	The Gospel of the False Prophet.....	213
	The Immortal Soul.....	213
	The Words, "Soul" and "Spirit".....	214
	The Design of the Gospel.....	223
	Hell, or Hades.....	226
XXX.	Ephraim and Manasseh.....	227
	Gustavus Vasa.....	231
	Gustavus Adolphus.....	232
	Charles XII.....	233
	The King of the North.....	233
	The King of the South.....	235
XXXI.	The New Jerusalem.....	237
XXXII.	The Millennium.....	245
	Paradise Restored.....	249
	The Vision of a Poet.....	251

# Valuable Books.

## ENGLISH.

**"Armageddon"** is a book for everyone who is interested in seeing and learning how the great events that now affect and stir the world everywhere will finally terminate according to the prophetic declarations. The prophetic chain in connection with historical events is followed up from the beginning of time, and by that, the final winding up of the Gospel, proclaimed concerning the kingdom of Christ and its struggle with the world-power, is plainly brought to light. It is a book for the present time ..... Price 50 cents

**"The Messiah and the Anti-Messiah or The Two Rivals for the Kingdom, the Power, and the Glory."** By C. L. 48 pages .... Price 25 cents

**"Luther and the Final Reformation."** By Mrs. J. Lee. Price 25 cents

**"The Dual Plan or Biblical Science."** An instructive book of 12 chapters. By C. Lee ..... Price 15 cents

**"The Gospel Foundation or Ten Cardinal Points in the Doctrine of Christ."** By Mrs. J. Lee ..... Price 15 cents

**"Behold, the Bridegroom! Go Ye Out to Meet Him."** A very interesting and instructive book of 32 pages. By J. Lee..... Price 15 cents

**"The Revolving Mountain or Danger Ahead."** By C. Lee. Fourth edition ..... Price 10 cents

## GERMAN.

**"Der doppelte Plan — Die grosse Arbeiterbewegung unserer Zeit im Lichte des prophetischen Wortes."** Von Dr. Ch. und J. Lee. Dieses Buch ist der Schlüssel zu einem rechten Verständnis des prophetischen Wortes und des Planes Gottes. 239 Seiten ..... Preis 50 cents

**"Der Messias und der Anti-Messias oder die zwei Rivalen um das Reich, die Macht und die Herrlichkeit."** Von C. L. 48 Seiten. Preis 15 cents

**"Luther und die lange Feder der Reformation."** Stellt den Glauben und die Lehre Luthers dar. Sollte won allen Lutheranern gelesen werden. C. Lee. 64 Seiten ..... Preis 15 cents

**"Ueber den Glauben an Jesum und die Lehren des Menschen."** Ein Gespräch mit einem Prediger. Von C. Lee ..... Preis 5 cents

**"Siehe, der Bräutigam kommt; gehet aus, ihm entgegen!"** Von Mrs. J. Lee. 16 Seiten ..... Preis 3 cents

## SWEDISH.

**"Föredragsserien"** — (af J. L.), en mycket intressant bok i 36 kap., hvart och ett innehållande en tydlig och tilltalande framställning af ett särskildt ämne ..... Pris häft. kr. 2.00; \$1.00

**"Den dubbla planen — Den stora arbetarörörelsen."** Denna bok borde läsas av alla arbetare och sanningssökare. Femte tillökta upplagan ..... Pris häft. kl. 2.00; \$1.00

These books and pamphlets, also the semi-monthly Swedish paper, **"The Star and Sceptre,"** (published by the Swedish authors, Dr. Chas. and Julia Lee) can be ordered at its office, 917 Roscoe St., Chicago, Ill., also through Frk. Bertha Jakobson, Hornsgatan 32, Stockholm, Sweden.







